THE MADRAS

Christian College Magazine

Quarterly Series, Vol. III. | OCTOBER 1923 | No. 4

The Rev. William Miller, C.I.E., M.A., D.D., LL.D.

A BIOGRAPHICAL SKETCH

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It was about 1878 and not far from the precincts of the College a little further up Linghi Chetty Street than where Caithness Hall is built, that I first saw the figure of Dr. Miller. I was then a boy of about ten years and reading in an Anglo-Vernacular school under Hindu management. It was a rainy evening nearing dusk; my playmates and myself were sitting on a pial and chatting as boys do when wet weather prevents them from playing in the street, when our attention was attracted to a white quilt-covered brougham coming up slowly, and the coachman was enquiring about the house of a young man reading in Miller School. The driver was directed to the proper house, and we saw a white figure, tall but bending forward, issuing from the roomy carriage and going, holding his hat in his hand, with a careful stoop under the lintel of the low doorway of a Hindu house. It was a European, but so unlike our boyish notion of a European as a strong man unapproachable. There was something meek, mild and gentle about his movements which struck my boyish mind as remarkable. Our curiosity was excited and we found out from the coachman that he was the head of Miller's School, Miller *dorai* himself. We waited till he came out of the house, when I had a fuller look at him. The impression left upon my mind was that of a great man who was also good, a strong man who was also loving. This impression was confirmed when on further inquiry we learnt that he had come to visit a pupil of his who was unwell. The idea of a European schoolmaster coming to see an Indian schoolboy in his illness at home seemed in those days so strange and so wonderfully good that the fact and the figure vaguely haunted my growing mind. The visit did not seem to be a formal visit—part of a social programme—but the

expression of a tender personal interest; and *that* made it more of a puzzle. Perhaps if I had known or given due weight to the fact that it was a Christian missionary teacher who evinced such personal interest in his pupil the phenomenon would have been less explicable, but these were things which I was yet to know. Who or what exactly was the man who created such an impression of thoughtful greatness in the minds of young and old who came in contact with him? What had brought him to Madras? What was the work he was doing? What was the nature of the influence he was exerting around him? What was the legacy, moral and intellectual, which he has left behind? and how best may that legacy be preserved and improved? These are questions which rise naturally in the minds of those who have known him and his work either directly or indirectly. To answer them fully would require the writing of a biography not unlike Dean Stanley's Thomas Arnold, Stopford Brooke's, F. W. Robertson or George Smith's Alexander Duff. One may however contribute towards the writing of such a biography by recording what one has come to see and know, to think and feel about him.

William Miller was born in Thurso in Caithness the northernmost country of Scotland on the 13th January 1838. Hindu students best remember the day and the month since it falls on Pongal or Sankranthi. The year was the one after the accession of Queen Victoria and the establishment of the General Assembly's school in Madras, the parent of the Madras Christian College. It looks as if William Miller was born in time to be educated as a true Victorian assimilating within himself all the struggles, aspirations and achievements of the age so that he might bring its best culture to bear upon the resuscitation and development for the good of the South Indian people, of the school established in Georgetown by John Anderson. The place of his birth suggests connection with the Scandinavian race across the North Sea. Caithness and Sutherland are peopled by clans not Celtic like the other Highland tribes. Their vernacular is English not Gaelic. Dr. Miller was descended on his mother's side from a Norwegian family which settled on the north coast of Scotland in 1138—a fact of which he was very proud. One must hear him speak of how an ancestor of his, a sea-robber was caught and beheaded at Dublin in the year 1174. Just before coming out to India in 1862 Dr. Miller delivered a lecture in Thurso on 'Our Scandinavian Forefathers,' in which he dwelt on the restless energy and noble dissatisfaction which characterised those Norsemen or Northmen who appear in later European history as Normans. 'The Celt will dream, the Saxon will sleep, but the Scandinavian must work.'

Dr. Miller was well versed in the literature of the Sagas. One of his favourite poems was William Morris' *Sigurd the Volsung* of which he once said that, though not recognised as it ought to be, it was the greatest poem of the nineteenth century. The present writer remembers the lively glow and bounding vigour with which he recited from this poem at one of the literary

evenings of the Madras Y.M.C.A. in its original location at the Esplanade corner of Thambu Chetty Street. Dr. Miller's Viking blood accounts in some measure for the almost fierce energy with which he worked for such noble causes as he espoused. To see this energy at work amidst surroundings and among a people suggestive of 'the languor of the land of the lotus' was an inspiration and a stimulus. One remarkable instance of this occurs to me.

In 1892 he had a sudden attack of fever the temperature rising to 105° and his body being covered all over with nettle rash. This was at 2 p.m. Dr. A. M. Macphail on hearing of his illness came in about 4 p.m. to see him, and what was her surprise to see him in his library reclining in an easy chair and working, of all things in the world, at the valuation of examination papers. His temperature was still about 103° and when asked how it was that he had so soon taken to work, his answer was 'What else is a man to do but work?' His energy was not a wayward energy—it was harnessed to duty. A little while later I asked him how it was that he was able to work with such high temperature on. He said that his constitution could sustain a fever which would drive some of us to bed. His sense of physical independence would not let a servant stand beside him and fan him even when he was suffering from pain and illness. I regard it as a privilege to have had the opportunity of doing this service to him when he was dozing in sickness. On awaking he recognised me doing this and let me continue seeing that it was a friendly service.

His father was William Miller, a merchant and shipowner. His portrait hangs in the public room of the Fenn Hostel, a picture of vigour in old age, reminding one of Mr. Gladstone's figure when he pulled himself up in a strenuous situation. It may not be generally known that Dr. Miller was a distant relative of Mr. Gladstone. The Miller family were distinguished for their solicitude for the public welfare. To them the seaport town of Thurso owes its pier. The Miller Institution of the place founded by an uncle of Dr. Miller marks their practical interest in the cause of education. Dr. Miller's father who died in 1883 while Dr. Miller was engaged at Simla on the Indian Education Commission, took a life-long interest in this indispensable machinery of national education and followed with the keenest appreciation the missionary educational labours of his son in this Presidency and especially the development of the Madras Christian College which owed its existence and efficiency to him more than to any other. It was therefore appropriate that Dr. Miller should have with a view to keep alive among the people of South India the memory of his venerable father founded at the Madras University the Miller Gold Medal given to the student who took the B. A. degree with the highest honours in Philosophy. Dr. Miller's mother was Elizabeth Gunn. She too evinced the keenest interest in her son's work in Madras. She knew about that work in detail and was acquainted, though not by sight yet by report, with some of the personnel of the institution

including both the teachers and the taught. He sent to her and she studied eagerly every report, lecture or newspaper cutting that had reference to the work of the College.

One feature of Dr. Miller's popularity among his boys and their parents was that it was not limited to him personally but extended in the form of affectionate regard to those in Scotland who stood in blood relation to him. This was natural seeing that many of his near and distant relatives had been led to show in practical form their hearty sympathy with his work for the good of the people here. The Gunn Gold Medal awarded to the first student in the Junior B.A. class and the Gunn Scholarship held during the whole of the college course by the most distinguished student from the school department were founded in 1869 by his uncle, Donald Gunn of Latheron in the county of Caithness and his wife Margaret Gunn in memory of their son John Gunn who died in 1865. There is a tablet in the wall of the College Reading Room to the memory of the young man in whose name the medal and the scholarship were founded. Mrs. Margaret Gunn also made another endowment of £1,000 for the General Library. The debt which the College owes to his brother Rev. Dr. Alexander Miller of Buckie who died last year is immense. One has only to turn over the pages of the College Calendar to realise the magnitude of his munificence in endowing prizes, scholarships and studentships in the College. One is also struck with the range and variety of subjects thus permanently encouraged by him, which include Scripture, English, Mathematics, Physics, Biology, Philosophy, History and Sanskrit. These endowments were however distinct from the frequent gifts which he made to the College for specific purposes, of which a contribution of £1,000 to the Professors' Retiring Fund may be mentioned here. Every hostel of the College owes a solid body of books for its library to his thoughtful kindness. He and his brother according to the historical sketch prefixed to the College Calendar have been the most generous benefactors of the College and have in many ways helped to secure permanence and stability for the College as a seat of Christian learning. The money contributions of Dr. Alexander Miller were however only visible tokens of the lively sympathy with which he identified himself, heart, soul and brain, with the work of the College of which his brother was the Principal. He was his brother's partner in prayerful devotion to the cause represented by the College.

Two of Dr. Miller's cousins were persuaded to come out to India and to give their life to the work which he was carrying on. Mr. Macphail came out in January 1886, as Assistant to Dr. Miller in the superintendence of the school department. He was followed by Rev. J. M. Russell who served in the College till he was ordered home by the doctors in 1913 five years before his death. Both Mr. Macphail and Mr. Russell owed not a little of the influence they enjoyed among the students to the fact of their relationship to Dr. Miller. This regard for Dr. Miller could not perhaps be more gracefully expressed than by the little boys of the Upper School who, when Dr. Miller went on

furlough in 1887, presented a silver casket to be delivered to his mother in Scotland. Among the pictures which adorn the walls of the library in the Students' Home and in the Fenn Hostel is a photograph of the old lady with a peaceful smile on her face, having the casket beside her. She lived to the good old age of 89 and died on the 7th October 1892. It was the day following the death of Lord Tennyson. On the day of the poet's funeral at Westminster Abbey a meeting was held at the College to express grief at the death of the poet, Mr. T. Ramakrishna Pillai who had received expressions of appreciation of his poetry from the Poet Laureate presiding, Dr. Miller addressed the meeting and one could see that his personal bereavement furnished the background for his poignant sense of the loss sustained by the world in the poet's death. His eloquence on this occasion was the outpouring of a personality, of a heart and head set on fire by a profound realisation of the unity of life on this and that side of the grave. One wonders now that he has himself reached the other shore what clearer vision and greater accession of power to influence the world have come to him and what place Madras and the Madras Christian College have in his being? The College has many living friends in this world. But is it not a source of comfort and inspiration that it has among its invisible guardians in the spiritual world one who worked and lived for it in the flesh centring his love and life's energy upon it?

Dr. Miller's early boyhood was spent with his maternal grandfather Mr. J. S. Gunn and his aunt afterwards Mrs. Gunn of Latheron among the hills in the neighbourhood of Dale. In Thurso he attended the parish school from which he was sent to the Bellevue Academy, a boarding school in Aberdeen, in those days the best in the north of Scotland managed by Dr. George Tulloch. He finished his course at that school before he was thirteen years old and when told to go up to the university he preferred being detained another year, a contrast to the Indian school boy of to-day whose one desire is to get through it and be done with it as soon as possible. When however in 1852 he joined Marischal College, Aberdeen, he was if not the baby of the class the next youngest. He was however the brightest of his year. His College note-books, preserved till later years, bear testimony to his careful and wholehearted work as a student. Never lagging behind he was always in a calm state of preparedness for any exigency. Among his class-fellows were George Robert Elsmie, of the Bengal Civil Service, who rose to be Chief Judge of the Punjab; George Strahan who saw much colonial service and became Governor of South Australia; and James Forsyth who belonged to the Army in Central India, Rev. Charles Cooper, his colleague at the Christian College, was his junior by two years at the University. Amongst his college friends both in Aberdeen and in Edinburgh were James Munro, for some time of the Calcutta Police, then Commissioner of the Metropolitan Police, and afterwards a missionary in Bengal, and Taylor Innes, an eminent advocate, an authority on Scottish ecclesiastical law and a contributor to periodical literature. The studies for the degree at Marischal College extended over four years, and included

the Evidences of Christianity, Latin, Greek, Natural History, Mathematics, Natural Philosophy, Moral Philosophy and Logic. Our young undergraduate carried off prizes and honours and was specially distinguished in Philosophy and Composition. When in 1856, the degree of A.M. (or M.A.) was conferred on him, he was the recipient of a gold medal given by the City of Aberdeen. Desiring to supplement his knowledge in Mental Philosophy and Rhetoric, he went to Edinburgh particularly to attend the lectures of the famous Sir William Hamilton. But that philosopher died within one month of the young northerner's sojourn in the southern University. Indeed Dr. Miller was, generally speaking, not very fortunate in his professions. The most eminent among them however, with whom he came in close contact, was the poet William E. Aytoun, Professor of Rhetoric and Belles Lettres in Edinburgh. To him he owed the articulation of those poetic qualities which those who listened to his fervid eloquence could not fail to perceive in him. He was the author of verses which appeared in the early numbers of the Christian College Magazine under the reduplicate L. L. Dr. Miller was a lover of the fine arts—especially of those appealing to the soul within through the visual sense. His greatest favourite among the masters of English prose was John Ruskin, to whose writings he owed his well known passion for architecture. A Wordsworthian in his love of Nature he delighted in the character paintings of Shakespeare. History was his forte; an enthusiastic student of wars and battles, he was ever sensitive to the less visible under-currents of a nation's story. Among his other professors were Principal Cunningham, Professor Fraser, and Professor Nicol. But the most striking feature of his life at Edinburgh was the rejuvenation which in conjunction with his friend Taylor Innes and another, J. O. Dykes, afterwards minister of Regent Square Presbyterian Church, London, he effected in the Dialectic Society of Edinburgh University. Both in Edinburgh and in Aberdeen, William Miller, though most attentive to his regular studies and foremost in his classes, threw himself freely into the social and intellectual life of the University and took a leading part in students' unions of various kinds. But the society where his work marked a turning point in its affairs was the Dialectic. It was in this society chiefly that Dr. Miller gained that experience which was of so much service to him in fostering and guiding similar unions in his own college at Madras. It was here he learnt how conviction is wrought at the forge of debate and how on its sounding anvil is each burning thought and feeling shaped. It was here also, we are told, that he began to show that power of fascinating young men, which he used all through his life in India for the noblest ends.

Of his five years' course in Edinburgh, only the first year was devoted to attending lectures at the University. From 1857 to 1861 he studied theology at the New College, a seminary founded for the training of its ministers by the Free Church after its disruption from the Established Church of Scotland in 1843. Here again, he came to the front both in regular class-work and in

the discussions of the theological society. He also discharged duties in connection with the mission work carried on by the Free Church in the city itself. This was a department of activity on which in those days that Church, following the lead of Dr. Chalmers, laid great stress.

These were years of hard though quiet toil; and the summer recess he accordingly spent in fishing and climbing hills on the sheep farm of his uncle, William Gunn, at Glendhu, one of the largest and wildest farms in the Highlands of Scotland. Though Dr. Miller was for so many years away from his native hills, and though their climate was too vigorous for his constitution in later years, he retained a living passion for them all through life. 'Eachingadu Bungalow' in Yercaud, on the Sheveroys, where he usually went for rest during College vacations, was bought by him because he thought that in all India the scenery around it bore the greatest resemblance to the Highlands. Highland bulls and Highland sheep were the subject of four well-finished pictures in his drawing room at College House in Madras. To illustrate the evil of overstraining youthful minds he referred, in his College Notes, to the ways of sheep and shepherds of which he said he knew something while he was a boy among the Highland hills. It was this pictorial association, one would think, apart even from its spiritual beauty, that made the 23rd Psalm, the Shepherd Psalm, which he most often read in opening the classes of the Upper School every morning, his greatest favourite. One of the pictures which Dr. Miller has indelibly impressed on the present writer's mind is that of David watching his sheep on the hills of Judea, under the midnight sky, all alone and silent. To Dr. Miller David was the hero of his heart; in interpreting him in a series of sermons to the congregation of College Church in 1894 he brought all his strong historical imagination, his deep spiritual insight and keen sympathetic fervour into requisition. The same faculties had, some years before, been brought to bear on the life of Gideon, who supplied the theme for his book on 'The Greatest of the Judges.' 'The Least of All Lands' contains the results of the study he made on his way to Scotland, during his furlough in 1887 of the topographical configuration of Palestine in its bearing on the character and history of Israel.

After finishing his theological course, Mr. Miller was employed in assisting the minister of Free St. George's Church, Edinburgh. He then took charge of St. David's mission there. He had as yet no thought of coming to India. At that time, the feeling in Scotland towards educational missions was one of cold distrust; and the Mission field in India had ceased to have attraction for men otherwise willing to serve the Church. The Mission and the school, which John Anderson had started in Madras on the 3rd April 1837, were now become enfeebled and their affairs were in confusion. A strong man was wanted. The young assistant to Dr. Candlish, the most distinguished among those just entering the service of the Church, was at once thought of, and the offer made to him. Mr. Miller had no premeditated plan of work in India, nor had he studied the question of Indian Missions with

special reference to education with any closer interest or warmer sympathy than the ordinary Scottish theological student of his generation. As he himself has said, he came out to India simply because his Church had laid on his conscience the burden of refusing to occupy a post where help was sorely needed, and because he thought it better that the post should be held by him than held by no one. The divine purpose which he saw later in the work he was carrying on, he could not then understand. He came out to India with a mind deliberately unoccupied by any settled plan—ready to learn on the spot and determined to do what should there and then seem supremely right.

But before he left Scotland he delivered in Thurso two courses of lectures, which revealed a cogency of thoughtand living power of originality characteristic of his teaching in the College. The one on 'Our Scandinavian Forefathers' has already been referred to. The other lectures, which were re-delivered in Madras, were on 'The Plan of History' They were an attempt to understand the special part which each race and nation played or was meant to play in the general scheme of God's education of mankind. The idea of these lectures was all along one of Dr. Miller's guiding principles, that there is a plan in all human affairs, that every society and every individual has a district part to play in it, that the world is a school, that its various divisions are so many classes and that *there* lessons are learnt whose influence lasts till eternity. This again was the idea which he developed in its application to the Christian revelation in the lectures he delivered in Madras in 1890 on the 'Christian Conception of God's dealings with Mankind.' This whole system of thought, historical and religious, was the secret of the wonderful sympathy and *intelligent* sympathy which he was able to evince in the welfare of others. No narrow Church-bound theologian was he. His heart was large because his vision was so.

It was as a man of this sort that Mr. Miller, then twenty-four years old, arrived in Madras on December 9, 1862. His first years in India were devoted to studying the ground, in the zealous discharge of all the duties that devolved on him as practically the sole agent of the Free Church in Madras, and to making such adjustments in its affairs as practical necessity dictated. As Secretary to the Mission, he superintended its operations in all departments—out-door preaching, congregational work, female education, medical aid, and school work. The picture which I have been able to get of him at this period of his life from people in the neighbourhood is that of a young *padre* with a beard, taking a walk in the early morning with one or another inmate of the boarding house which in those days the mission kept on the school premises for its young converts. A more intelligent witness says that 'he found the young missionary bravely struggling, as he reorganized the mission and started it on a second period of still more potent and wide-spread influence. Never, even in all his subsequent success did his faith in God energize so bravely or his

genius for acting and raising young men by the teaching of Jesus Christ appear so bright, as in those years of solitude, and silence.' Of his reorganization of the mission one need not speak in detail. Suffice it to say that by slow and steady changes, he made the school the centre instead of the mere adjunct it had become, of the mission as a whole. Nor need we dwell on how he set to adjusting the school to the educational needs created by the establishment of the University in 1857: how three pupils matriculated for the first time from the school in 1864, and the first Free Church Mission F.A. passed in 1865 and how in 1867 on the opening of a B.A. Class the school became a First Grade College. For all these things are told by himself in the Historical Sketch which he wrote for the Christian College Calendar in 1891.

After having thus silently changed the aspect of affairs in Madras, Mr. Miller, on the expiry of his first term of five years, went home on a well, earned furlough. He pondered over all that he had seen and experienced in India, the peculiar character of the people, their virtues, and their weaknesses, their needs and silent aspirations, and the nature of Christian work among them. The call to India which he had obeyed while coming through the voice of the Church, now became an inward call. He returned with a living appreciation of the educational policy of mission work in India which the Scottish Church through the powerful advocacy of Dr. Inglis had adopted in 1825 and which Dr. Duff in Calcutta, Dr. Wilson in Bombay and Mr. Anderson in Madras had successfully tried. He came back to Madras in 1869 quietly determined to make his College one of light and leading and a power in the land for the highest ends.

During the first ten years also did his connection with the University begin. His sound scholarship and his zeal for education soon made him an acquisition there. He was for many years examiner in English and History; and if in later years he declined to sit on examining boards, it was not because he undervalued the importance of this work, but because, in the first place, he was older and less strong than he had been, and in the second, there were then more men, equally, if not better, able, both physically and mentally, to do the work. He was created a Fellow of the University in 1867; and in 1871 he was appointed by Lord Napier, with whom he was on terms of close intimacy, to deliver the Convocation Address. Among the long series of able and eloquent addresses that have been delivered since the founding of the University, this one stands out, distinguished for its pregnant thought and overwhelming earnestness. For nearly thirty years he was a member of the Syndicate: and his colleagues were ever ready to acknowledge the full-heartedness of his work. To use an expressive term of Mr. Cook, formerly Principal of the Central College, Bangalore, he was the 'spinal cord' of the Syndicate. To him also belonged, as if by prescriptive right, the Chairmanship of the Boards of Studies in English and History. On other committees, too, appointed by the University he did yeoman service. His advice and help were sought for and obtained by

government, both in Madras and in Mysore, for conducting public competitive examinations. To him, accordingly, was assigned in 1894 the almost unique honour of addressing the graduates of the University for a second time—a privilege which he utilized in exhorting those who were to be, in a more real sense than their ancestors had been, the *makers* of India to strive to attain those strong elements of character which made the Western nations an invincible power in the world and a thousand-fold increased their serviceableness in the economy of the race. It was in this address that he uttered those memorable words which may be said to contain his standing message to the men of light and leading in South India—in which he exhorted them to a faithful discharge of duty in the present as a means of ushering in a future of indescribable and never-ending greatness :—

I cannot lift the veil that hides the future. Nevertheless, I am sure that if life's burden is wisely borne and its common-place duties patiently discharged by you and by the generations to which your character and influence will, of necessity, be handed down, there will yet arise in this land of yours some community or race, some city or institution, something (I know not what) in which men's thoughts will find noble utterance and from which their energies will flame nobly forth, something that will make India a leader in the march of mankind towards its appointed goal.

After his return from his first furlough Mr. Miller directed all his energies towards making the College efficient. He knew that one indispensable condition for its exerting the fullest spiritual influence in the land was that it should take a foremost place in the ranks of the University. These years were accordingly devoted to establishing it on a catholic and permanent basis. Mr. Miller promulgated the idea of a united Christian College, in the support of which all Protestant denominations of the Christian Church should unite. He succeeded in persuading the Church Missionary Society and the Wesleyan Mission Society to join the Free Church of Scotland in helping to maintain his institution. Thus on the 1st January 1887, the Scottish General Assembly's Central Institution in Madras, founded by John Anderson in 1837, became the Madras Christian College. A College Council was formed, on which representatives of the three missionary societies which contributed men or money towards its support had a seat. His second furlough, in 1878, was spent in impressing on all who took an active interest in such matters in Scotland, the importance of educational missions in India with special reference to the new phase upon which the College had just entered. Mr. Miller's exposition of the subject was published by the Foreign Missions Committee of the Free Church under the heading 'Indian Missions; and how to view them.' The views expressed by Mr. Miller in Scotland formed the subject of a controversy in Madras evoked by certain remarks thereon by Dr. David Duncan, Professor of Philosophy in the Madras Presidency College. He was answered by Dr. Cooper, the chief exponent and champion

of the transcendentalist and intuitionalist school of philosophy in Southern India.

Such were the large enterprises and undertakings in which the young missionary was engaged, who visited the young man on his sick bed in Linghi Chetty Street. When an opportunity came for me to change school—like the baby in Pear's Soap advertisement—I would'nt be happy till I got admission into his school, though it was too late in the term when I sought for it. My father's importunity and my eagerness to be enrolled in the school prevailed with Dr. Miller and I felt proud of reading in Miller's school. The largeness of the place, the variety of castes, creeds and classes to which the teachers and the taught belonged and the freedom and abundance of life in the school made a strong impression upon me, Dr. Miller's own figure—his personality was then an awe-inspiring mystery to me—dominated the scene. I used to see him get down punctually at 9·40 A.M. from his brougham drawn by a black horse at the Esplanade gate of the College and, instead of going straight to his room upstairs by the Professors' staircase, go round by the passage leading to the Linghi Chetty Street courtyard, and making himself visible and touchable to the little boys of the school, work his way through the crowd of boys just coming into the school, to the Principal's room on the Esplanade verandah upstairs and thus make his presence felt by one and all. After disposing of boys and parents who wished to see him, he would issue, when the 10 o'clock bell rang, from his room with the Bible and a note book in hand and meet the boys of the Secondary school assembled in the Upper School Hall when after noting the number of boys present in each class he opened the school with the reading of Scripture and prayer. To see this strong man laying his mind and heart at the feet of God and praying for light and life—'Lift the light of Thy countenance upon us, O Lord' was a favourite supplication with him—was indeed a moving sight not without its effect on the sub-conscious regions of young minds, however thoughtless they might be. After dismissing the classes to their respective rooms he disappeared into the College where perhaps he plunged into some delightful and strenuous exercises upon older minds and reappeared in the school hall immediately after the firing of the mid-day gun when we used to look for him, with a mind vigorously bent and an eye intelligently and purposefully observant. He kept himself in touch with the work of all the classes in the upper school by taking each class every week in one or another of the subjects taught. He was particularly fond of boys who came to his notice as needing punishment, and an introduction thus obtained was for many a boy an assurance of Dr. Miller's personal interest in him ever afterwards. I remember Dr. Miller referring to me about his habit of punishing particularly those boys whom he liked best, when in teaching *King Lear* in the B. A. Senior class he explained why Cordelia was subjected to severe suffering though she was so pure and good. It is only natural, he used to say, that boys should go wrong but it is also right that they should be punished—

one of those balanced statements in which he delighted. Presiding at a lecture delivered by me on 'Our Sense of Social Responsibility' at a meeting of the Madras Hindu Social Reform Association, he exhorted the members to practise the two seemingly antithetical virtues of patience and earnestness. 'I know it is difficult for an earnest man to be patient,' I almost see the swaying of the body with which he said this, 'as it is difficult for a patient man to maintain his earnestness. The patient man often loses his earnestness and the earnest man too often loses his patience. But it is only by the patient man being earnest and the earnest man being patient that lasting good can ever be done in this world. Therefore be as earnest as you can; but also be patient. Be as patient as you will, but also be earnest.' He used to say that in the moral as in the physical it is by the opposition of antagonistic forces that sound edifices are maintained, and he illustrated this from the gabled roof in which the rafters are placed in opposition, one set kicking against another. He seems in this respect to have followed the method of great teachers of the human race whose seemingly inconsistent sayings are found on closer examination to bear a mutually supplemental rather than an antagonistic character. One finds this method in Christ's teachings: His sayings on particular subjects go by pairs-as if the whole truth cannot be exhausted at least in its conveyance to the popular mind in one dictum. Dr. Miller was also very fond of illustrating moral truths by illustrations from the natural world and closely followed in this respect the method of his Master who communicated spiritual truths of the deepest import through the simplest stories.

> Though truths in manhood darkly join,
> Deep-seated in our mystic frame,
> We yield all blessing to the name
> Of Him that made them current coin;
>
> For Wisdom dealt with mortal powers,
> Where truth in closest words shall fail,
> When truth embodied in a tale
> Shall enter in at lowly doors.

The physical world, Dr. Miller used to say, was a mirror of the spiritual, and I remember the delight with which he hailed the publication of Henry Drummond's *Natural Law in the Spiritual World* which, whatever critics might say about it, helped many a doubting soul to feel if not to see that physical and spiritual life obey laws emanating from one Supreme Mind.

He was fond also of homely sayings which brought out a fact which one was likely to forget. 'There is as good fish in the sea as ever came out of it' he would say when anybody spoke too seriously of an 'irreparable' loss. He once illustrated the quiet way in which young men might be subdued to a higher will after being allowed full play, by pointing to the

angler who when once he got the fish to swallow his bait was confident enough not to pull it up at once, lest it should struggle against the hook and escape, but gave it plenty of line to play about in water until it got exhausted and became sufficiently quiet to be pulled up easily. In Dr. Miller's classes there was discipline, but it was not the dead dull discipline, of wilful repression on the one hand and timid subordination on the other, but the discipline of awakened minds actively co-operating with the master's will and intellect. Among his boys he was something of a Pied Piper of Hamelin after whom ran the children tripping and skipping merrily.

He used to say anybody might govern a city in a state of siege with the aid of the martial law; but it was not so easy to govern a community of free citizens, not so easy surely, but certainly more noble. He did not believe in repressing young wills, but rather delighted in guiding them. 'Look at the sun which with a smile maketh the grass to grow', he once said. He spoke on a famous occasion of a fit of unruly insubordination among his students, likening it to an attack of measles which tried the strength of the Institution and left it healthier and purer. He compared a rather self-willed student to an Irish pig which would go to Cork when driven towards Dublin and to Dublin when driven towards Cork; at last the drover hit upon the plan of driving it towards Cork when he wanted it to go to Dublin and towards Dublin when he wanted to go to Cork. He told the Manager of a hostel who once complained to him of the excessive freedom of speech and behaviour allowed to students in a hostel, that he should practise, like a cyclist on the wheel, to balance himself between exercising authority so as to make slaves of students and letting them have their way without the benefit of proper supervision. He said of Indian students that their home training made them either tyrants or slaves and that they should learn to obey with dignity and to differ without disrespect. The art of governing, he used to say, could be learnt only by practice. 'The capacity for intelligent, independent corporate action is not in your blood. You have to learn it through cheerful co-operation with those who have it. In a self-governing community moral influence, tolerance and mutual respect are necessary for progress.' 'It is possible, gentleman, that we are wrong' he would say in Cromwellian fashion, 'yes, including the youngest amongst us.'

During these years Dr. Miller exerted his influence with the educationists of the Presidency to get them to agree upon certain rules relating to the internal management of schools, by which a more efficient discipline might be secured among the school-going population. These rules, then popularly known as the 'Madras Educational Rules' have been adopted by Government and are embodied in the Grant-in-Aid Code. Dr. Miller was also instrumental in introducing similar rules into the University in relation to the affiliation of Colleges. At one time thoughtless discontent was indulged in towards him by some young people due to their feeling, correctly enough, that he was more or less the direct author of these necessary restraints upon

heart and head of the South Indian missionary educator. It is now generally known what a keen personal interest Lord Ripon took in the discussions of the Commission from day to day, and how much its successful labours were due to the sympathy His Excellency extended towards its members. It was very fitting therefore on the part of the Christian College Council that, when His Excellency paid a visit to the College on 12th February 1884, it founded in his name a gold medal to be awarded to the student of the College who gets the highest marks in English at the B.A. Degree Examination.

When Dr. Miller went on a short furlough to Scotland in the summer of 1885, he referred to the results of the Education Commission in a speech before the General Assembly thus—

'The labours of that body have already secured in part, and will, I am confident, secure more and more completely as years pass by, that the influence of Government will be on the side of and not opposed to those who aim at spreading the benefits of education throughout India. It is within reasonable hope now that there will be a fair field for the educational efforts not of our missions only, but of all missions; and not of missions and missionaries alone, but of all who honestly endeavour to diffuse knowledge and enlightenment of any kind over that great but darkened land. And it is this—a fair field for all and no favour—that the friends of India and the friends of Christian truth should most of all desire. Let that only be secured and there need be no fear that sooner or later, by the blessing of the Most High, the living truth will win its way, so that every kind of education and every form of knowledge will become a channel through which the sweet influence of the Spirit will spread widely and prevail.'

After a brief sketch of the history of the College during the preceding seven years Dr. Miller pointed out that the crowded condition of its class rooms gave telling proof that truth, Christian truth, had begun to take hold on the inner life of the community and to influence that life towards issues which could not be fully seen as yet. For the future prosperity of this work Dr. Miller pointed out that three things were needed. (1) Its continuance in full vigour by the maintenance of an adequate staff; (2) The co-operation of other Christian bodies; and (3) The fuller development of what is commonly known as 'evangelistic' work alongside the College. At this time the public were in the habit of speaking of missionary educational work in antithesis to 'evangelistic' work. Dr. Miller's reply to this way of speaking was this— 'To me it seems that the College, as it is, is evangelistic in the very best and highest sense. If to inculcate truth and righteousness, to point out in detail what the living God has done in all ages for sinful man, to teach with one's utmost power and insight the significance of what was said and done and suffered by the one Redeemer—if to do this day by day and month by month be not evangelistic I can form no notion of what the word ought to mean or can mean.'

Thus he set himself to strengthen the College in all possible ways, both externally and internally, and to broadcast its influence over the length and breadth and on the heights and depths of the life of the South Indian people. His work was now cut out for him definitely. The establishment of a united Christian College in 1887 and the securing of the Magna Charta of Aided Education in the recommendations of the Education Commission as endorsed by the Government of India, signal triumphs as they were of Dr. Miller's genius for educational statesmanship, were yet a fresh warrant for a long course of activity on a larger scale and over a wider field. Alps on Alps arise, work done leads on to greater work yet to be done. The basis of the College had to be further widened and its scope for usefulness further increased, and the execution of the decree of freedom and financial support obtained at the High Court of educational judicature in Simla had to be secured from the educational authorities in the Presidency. The cause of educational missions had to be vindicated and propagated in Christian lands, and the work of the missionary educationist defended against critics in India, official and non-official, European and Indian, Christian and non-Christian. All this meant work, strenuous, patient, and prayerful work, and Mr. Miller girded himself to do it in all humility and in a spirit of privileged service. His work during the eighth decade of the nineteenth century may be described, if not as one of reconstruction, yet as one of extension along different lines.

The increasing number of students hailing from the mofussil living in Madras without guardians, messing in eating houses by courtesy called hotels, and lodging in private houses, amidst surroundings by no means healthy, either physically or socially, turned his thoughts to their proper accommodation, physical and moral; and experiments started by him as early as 1881 for lodging and boarding under one roof students of one particular caste whose number was largest and whose want in this respect was therefore most clamant, led to Dr. Miller building for these students at his own expense the Students' Home which was occupied in 1884. It was the time when the question of the fitness of Indians for local self-government was warmly debated in the Press and in public meetings, and the storm of opposition to the Ilbert Bill beat upon the devoted head of Lord Ripon. Dr. Miller's silent contribution to the controversy was the framing of a constitution for the Students' Home in which the principle of self-government was embodied so as to give the future members of municipal and local boards a training in the art of conducting business for the public welfare with due deference to one another's views and interests. Who can measure the extent of the contribution which Dr. Miller has made to the successful working of public institutions in this Presidency through the training in disinterested corporate activity which many succeeding generations have received in the hostels of the College? I remember how after a hard day's work he would walk in the dusk of the evening, stick in hand, to the house in Linghi Chetty Street, now demolished, to provide part of the

site of the Physics laboratory, in which the tentative hostel was conducted, and would spend there sometimes a whole hour in conversing with the Brahmin students about the details of their hostel life and deciding important questions ranging from the powers of the Manager to the quantity of chilli powder which ought to be used in the preparation of dhall sauce to suit the palate of Telugu and Tamil inmates respectively. The Fenn Hostel built for the benefit of Indian Christian students whose difficulty in getting suitable lodgings and meals was even greater owing to the fact of their having embraced a new faith, though occupied early in the year, was opened formally by Dr. Miller in November 1888. This hostel had the advantage of a residential Manager who stood to the members somewhat in the relation of a pastor to his congregation. Dr. Miller took the opportunity of reminding the inmates of their responsibility in respect of furnishing their fellow students with a practical interpretation of the faith they professed. The non-Brahmin caste Hindus had to wait for seven years, but this was due to their specialising in caste sub-divisions such as vegetarian and non-vegetarian, born vegetarians and convenient vegetarians, etc. But the Second Student's Home had the benefit of inducing money contributions from the Rajah of Ramnad, an old boy of the College, and Mr. M. Abboyi Naidu, dubash, Messrs. Best & Co. This money Dr. Miller was glad to utilise along with his own funds in building and starting the Hostel. Not content with housing the students during term time, Dr. Miller conceived the rather boldly philanthropic idea of inviting his students during the summer holidays to share with him the happiness of a life of healthy freedom and activity in the open air and under the open sky of the Sheveroy Hills—for which purpose he built in 1901 a hostel called the Mountain Home on the grounds of his Eachankadu bungalow in Yercaud. Here students of different castes and creeds lived together under one roof with arrangements for separate boarding but with facilities for common messing for those who preferred it. Those who have shared Dr. Miller's hospitality and company on the hills can never forget the spirit of comradeship which marked his intercourse with his students—the zest, for instance, with which he organised and very often participated in long walking expeditions equipped with all the paraphernalia of an army on the march including the tiffin basket, or the delight with which he heard of students losing their way among the hills for most of which he had names, some of his own coining. Those were days when every morning brought forth a chance and every chance a knight! It was this idea of a common social life transcending distinctions of caste and creed which Dr. Miller planned to carry out in the College Park Hostel which was however brought into being twelve years after he had left Madras. Dr. Miller's beneficence was always animated by the idea of training of one kind or another being given to individuals so that through them influence might travel throughout the community. He was a great believer in hiding a little leaven in the meal so as to leaven the whole lump.

Another object of his care during the eighties of last century was the College societies. He helped to form the Debating and Literary Societies and was glad to see spring up among the students younger and more specialised societies like the Bejan Society, the History Union, the Philosophical Association and the Tamil and Telugu Societies, not to mention the Prayer Union whose devotional aim avoided the glare of publicity. Dr. Miller valued these societies, especially for the opportunities which they afforded to students to think and act for themselves. If you can get a young man to think for himself, he would say, you have put him on the high road to character and independence. But nothing is more difficult than this: because most of our thoughts are echoes, parrot cries. Nor was Dr. Miller slow in encouraging men to speak out their thoughts. I remember a meeting of the Debating Society at which he presided. The subject was Missionary Education, and one of the speakers, a young fiery theosophist, advised the Christian missionaries to pack up their goods and get back home by the next steamer sailing from the Madras port, leaving their schools in the hands of indigenous agencies. Replying in his concluding speech Dr. Miller said that nothing would give the Christian missionaries greater pleasure than to quit the educational field when they saw that the leaders of the people addressed themselves in sufficient strength to the task of educating their countrymen. He for one would in that case get back home in the spirit of the Spartan who when defeated at the polls went home rejoicing that Sparta had many a worthier son than he. I almost hear the rhythmic cadence of his voice as he delivered this peroration. Dr. Miller kept himself in touch with the proceedings of College societies week by week, and himself addressed to them several of his timely utterances. The advantages and disadvantages or rather the dangers of debating societies were the subject of two of his early addresses. 'Politics and the Public Service' and the 'Cost of Progress' were lectures with which he inaugurated the work of the Debating Society in 1887 and 1890 respectively.

Though Dr. Miller had his doubts about the wisdom of multiplying College societies on the ground of the tendency to dissipate and over distribute the energies of students, he took a keen interest in every one of them, and only sought to bind them together for common public functions like the annual inaugural and valedictory meetings, while approving of their pursuing their special objects within the College. It was before the Associated Societies thus formed that he delivered in 1901 his address on the 'Bones and the Flesh of Education' in which he pointed out how debating societies helped to correct some of the evils of an examination-ridden system of education. The students were not slow to appreciate Dr. Miller's lively interest in their societies of which they had permanent evidence in the local habitation which he provided for them in a neat, compact and suitably furnished room in close contiguity with the Fenn Hostel on its Linghi Chetty Street side. In placing a tablet in the Societies' Hall as an expression of their gratitude they presented him with an address in which they said in language as sincere as it was true;

'The students of this College, and through them the South Indian community at large are indebted to you in so many ways that it seems needless to point to any *one* manifestation of your abounding generosity towards them and to thank you for *that* in particular. The beneficence of one who consecrates his whole life to the regeneration and uplifting of a people consists rather in the invigorating moral and intellectual atmosphere he creates for the healthy and harmonious development of their many-sided life than in any of the thousand means he may adopt towards his end. At the same time it does good to us who are the recipients of the benefits accruing from your self-sacrificing labours to contemplate the several forms in which your love for us manifests itself. And of these not the least important is the never-failing interest you have evinced in the welfare and progress of the many societies which have shaped themselves among the students of this College.'

Another platform which Dr. Miller helped to create and from which he addressed the former students of the College and through them the South Indian public was the *Christian College Magazine* started in July 1883. Its object as explained in the introductory article from his pen was to stimulate thought and give it facilities for free expression so that India might in course of time make her peculiar national contribution to the thought and life of the world. The Magazine was intended to serve among former students a purpose similar to that served by the debating societies among their successors at College. It sought to give to their thoughts the same direction as it gave to the thoughts of the students in its class rooms through an exposition and application of truths concerning God's mind and heart as revealed in the personality of Jesus Christ. How well the Magazine, the oldest of monthly reviews in Southern India, served its purpose will be clear to those who turn over the pages of the back volumes. It is said that the influence of a journal is to be measured by its thought-provoking power as evidenced in its correspondence columns. Judged by this test the Magazine fulfilled its purpose, since to its pages contributed not only those who wished to further its aims but those who differed from its views, among these being some former students and other leaders of Hindu opinion. One popular feature of the Magazine in those days which one would like to see revived was the Queries addressed by readers young and old to the Editor for his answering on all sorts of subjects--subjects not exclusively religious. In August 1889 Dr. Miller undertook to write for the Magazine 'College Notes' under which heading he proposed 'to have a little chat' with his former students. How instructive these 'chats' were could be judged from the variety of the subjects handled by him—nothing which interested a Christian College boy was alien to Dr. Miller's pen. Students' Homes, College Societies, building operations, examination results, examination mania, educational questions which cropped up from time to time in the University and the school system, College Day, the coming in and going out of Professors, significant news about the alumni of the College, answers

to critics, advice to former students—were some of the subjects on which he wrote pretty regularly, health and freedom from pressure of work as Principal permitting. In such ways did Dr. Miller broadcast his views and influence over the whole Presidency. But work such as his required the assistance of an able and sympathetic staff, and the Home Churches were not slow to respond to his call for men, more men and able men *en rapport* with his spirit and aims. In the eighties commenced a period of reconstruction and extension in more senses than one. Building operations were going on perpetually. Not a year passed but saw the carpenter and the bricklayer working at some part of the Christian College buildings, using the term in the most extensive sense, so as to include hostels, College Church and College House. Dr. Miller had a passion for building which he gratified so as to make the College 'no unworthy compeer,' as Dr. Cooper once put it, 'to the state-erected Palace of Justice across the street'—a Palace of Love and loving service to God and man. When Dr. Miller left Madras for good on the 14th March 1907 the new buildings which were necessitated by the changes and developments in the University courses of study were undertaken, and even in his retirement he spared no pains nor money to help the Bursar, Dr. Russell, to raise the sinews of war for carrying out the plans. But it was not only in respect of buildings that the College began to undergo reconstruction and extension. The older colleagues of Dr. Miller were leaving the College one by one, Mr. Alexander Alexander, Mr. George Milne Rae, Mr. George Patterson and Mr. Michie Smith; and their places were being taken up by new men: Mr. Skinner, Mr. Morren, Dr. Henderson, Mr. Pittendrigh, Mr. Macphail, Mr. Laidlaw, Mr. Russell, Mr. Moffat, Mr. Kellett and Mr. Meston—the only one staying on being Dr. Cooper who having joined in 1874 retired in 1900 and died ten years later. Dr. Miller was as fortunate in his later colleagues as in his earlier, each generation being suited for the condition of work in their respective times. The increase in the number of students, the increasing need for association with students outside the class room, in societies, hostels and the play ground, the specialised courses of study for the B. A., editing and writing for the Magazine, preaching in College Church, lecturing at places like the Y. M. C. A. and the Danish Mission Reading Room—all this demanded younger men who would lay themselves for work of every kind. Then again a College with such aims required not men seeking a career for themselves in India, but men offering themselves up in the service of high ideals, men not only commanding respect for their knowledge but inspiring, however unconsciously, those who came in contact with them with something of their zeal for truth, justice and service. These men had to be knit together into a brotherhood of high culture and aims, moving in a sphere of consecrated service to the College. Even in his earlier days when he lived in Northwick, Kasimode, Rayapuram, Dr. Miller felt the need for supplying his comrades with suitable society in which to move untainted by the worldliness around, so that they might not care to enter society such as

they found outside the College. Accordingly Dr. Miller dispensed hospitality especially on Saturday evenings on a scale large enough to attract to his home some of the finest types of men, official and non-official in Madras, men of high character, not wanting in sympathy with the work of the College or admiration for Dr. Miller. Dr. Miller loved company, and this love he sought to gratify so as to help him to solve difficulties in his work or to carry that work forward. Speaking on the occasion of the presentation of an address of general congratulation and goodwill to Dr. Miller by eighty-eight of his fellow missionaries of the Free Church in India on the 15th of May 1893, his oldest colleague, Dr. Cooper, testified to his confidential bearing towards his colleagues which ever insured willing co-operation. A bond of union between the Principal and his colleagues was the tiffin table at which all questions pertaining to the administration of the College were discussed in an informal way. Thus it was that the ideals of the College became animating principles with individual professors. Dr. Cooper says:

'Anxious as Dr. Miller, like every other educationist worthy of the name, has been to secure academical efficiency, he has been still more anxious to make the College a means of moral training and discipline. My colleagues will easily recall occasions when, at the tiffin table perhaps, Dr. Miller has mentioned some new instance of regard for truth and honour on the part of a student—with what gusto he would narrate how a boy had, say, spontaneously confessed his fault, although the confession involved sure punishment. These are but straws, it is true, but straws often best show the real trend of the current. Again I am certain I am right when I say that Dr. Miller has all along cherished it as his deepest aim to make the College a means of helping to pave the way for the Christianizing of India. He early saw that if Christ was ever to become the dominant influence in the thought and life of India, education had a part and, although mainly an indirect, yet a most important and even indispensable part to play in the bringing about of that consummation so devoutly to be wished for; and although his conception of what that part was might not coincide with the popular one, it was yet the conception to which he had been led by a diligent and thoughtful study of God's ways of working, especially as recorded in the Old and New Testaments. And to that conception he has been faithful, through good report and bad report.'

By this time the College had made a permanent place for itself in the fore-front of educational institutions in South India. The largest College in India, it was declared by the Director of Public Instruction to be second to none. Mr. Miller's influence also widened. The two students' homes which he built, one for Brahmins in 1884, and the other for Indian Christians in 1887—the district scholarships offered by his College, the education given within its walls by a staff of professors perhaps the most efficient in Southern India, the sober and thoughtful cast of mind of the young men who went out from its classes into the outer world—the effect of all this

was that his personality was thought of in every family where there were sons to educate from Berhampore to Point de Galle.

One note-worthy feature of Dr. Miller's popularity at this time was the regard bordering on affection felt towards him by leaders of Hindu society who differed from him widely and looked, if not with antipathy, yet with no marked sympathy upon his ultimate aims. This was due to the fact that they had opportunities of appreciating his unsparing labours in the University, to his championship of aided education in general and to his participation in Indian civic and social life. He was Municipal Councillor for several years. He was one of the original members of the Cosmopolitan Club, and his joining in the emphatic protest made in 1885 by the non-official community of Madras, European and Indian, against the prolonged annual exodus of the Madras Government to the hills gave weight to that movement, and it was in presenting the Madras petition to the House of Lords that Lord Napier, once Governor of Madras, who had opportunities of knowing Dr. Miller personally, referred to him as 'a missionary teacher known alike for his piety and public zeal, whose services in the cause of higher education are probably unsurpassed in India'—apt words which are destined to become classical, inscribed as they are on the pedestal of Dr. Miller's statue on the High Court side of the Esplanade facing the College.

(*To be concluded in the January number*)

The College Commemoration Addresses

By the Rev. W. Meston, M.A., B.D., M.L.C.

I

AT THE COLLEGE COMMEMORATION SERVICE.

To-day our thoughts, in response to the bidding of sympathy and reverence, carry us far afield. They carry us from the surf-beaten Coromandel Coast and this town bathed in the sunshine of the tropics, the cradle of an empire, to a coast whose crags are lashed by the Northern Sea and a town in the greyness of the west which by its name still tells us of the Norseman's faith and work. In Thurso to-day, almost at the extreme north-east of Scotland, looking across to the Orkney Islands from its bay of wondrous beauty, there is being laid to rest one who, after a long, vigorous, and honoured life, has been gathered to his fathers. William Miller was born in Thurso on 13th January, 1838, and to-day, the 20th July 1923 he is being consigned by reverent hands to his last resting place in the town of his birth.

To tell the story of that life, connected as it was with great movements, significant changes, and wide-branching developments, would require a much more skilled narrator than I am, and much more time than our present Commemoration Service can supply. But the salient features of that life may here be mentioned and in the pages of Mr. O. Kandaswami Chetty's biography will be found the story told with the pen of a ready writer and the love of a devoted friend.

After a brilliant course in arts and theology at Aberdeen and Edinburgh, Dr. Miller arrived in Madras in December 1862, a little over sixty years ago. He found that the school, then known as the Central Institution, to which he had come, was in decidedly low water. It was financially embarrassed, its staff was depleted, and its place of influence impaired. The position which might have daunted even a strong nature challenged his. With untiring energy he threw himself into the task of recovering for that school what it had lost, and of leading it on to what it had never so much as dreamed of attaining. Many viewed with incredulity the statement of Dr. Miller, made the year after his arrival, that the Central Institution which had fallen so far would in the course of time become inferior to none in the country. But Dr. Miller's mind had much of that power which sees the end in the beginning, and what he had predicted his labours fulfilled. Two years passed and there was added to the school a class in which students were taught university subjects, and in 1867 teaching was provided up to the

AT BURGO PARK

degree standard. In 1869 five students of the Institution obtained their bachelor's degree, the first to graduate from any distinctively Christian institution in the presidency. This fact, as was said at the time, may be taken to mark an era in the progress of education in the presidency. It was indeed a notable achievement in a period of less than seven years. But a stage reached was to Dr. Miller always a starting point for further advance. The classes leading to a degree had developed out of a school. What was now needed was the development of a strong and worthy college wherein sound education and religious faith and collegiate life would be combined and fittingly expressed. On the 1st January 1877 this aspiration began to be realised, for that was the birthday of the Madras Christian College as we now know it. It commenced its life with 242 students on its rolls, with the backing of three missionary societies, and with buildings barely sufficient for the accommodation of those who became its students. Then followed years of consolidation and preparation for fuller opportunity, and the prospect before the College was one of steady advance and growing influence. Just then however there came what seemed no less than a deadly blow aimed at the College. The Government of Madras, departing from the declared educational policy of the State, reduced its grants to aided institutions in the year 1879 and announced that however these aided institutions might develop afterwards and whatever amount their managers might spend on their development the grants made to them would never again in any circumstances be increased. The injustice of this position, so unfair to Colleges taking no unworthy part in the education of the country, and so unfair to the people who were thus being robbed of facilities for education, appealed to the chivalry of Dr. Miller. Days and nights were spent by him in ceaseless activity that a great wrong done to the whole presidency might be righted. And these efforts were crowned at last with the success they so fully merited. In the course of 1881 the Secretary of State for India announced the appointment of an Education Commission, and in the membership of that Commission Dr. Miller was included. The Commission sat during 1882 and 1883, and in the drafting of its report some of the most vital sections were the work of Dr. Miller. The report was accepted by the Secretary of State and the Government of India in 1884, and as a result the educational policy pursued by the Government of Madras was reversed. It had been a hard fight, but Dr. Miller had the blood of the Vikings in his veins, and he did not lay down the sword till the cause of justice to the people had been secured. It was a victory as memorable as the conflict and as just as the chief protagonist.

Into twenty-two years all this work had been crowded. But a greater work was still before him. To promote collegiate life there must be collegiate residence and there rose before Dr. Miller's mind a great scheme for the establishment of college hostels. With characteristic energy, but with characteristic caution, he set about translating his project into fact, and in 1884 there rose the first of the hostels which the College owes to the generosity of Dr. Miller. Four years later another hostel was built and two

others succeeded. The fitting culmination of his plan was reached when through his liberality, after he had left India, he made it possible for another hostel to be erected the home of no single community but of all who were prepared to live together in the bonds of common fellowship. Were he remembered for nothing else, Dr. Miller would be remembered with gratitude by thousands as the founder of that hostel system in South India which has promoted academic life, created an atmosphere of corporate activity, and made an invaluable contribution to the growth and stability of the nation.

Of what Dr. Miller did to enlarge and extend the buildings of the College, now often amid great weakness, I need not speak; we have but to look around and listen; the walls themselves speak. It was while engaged in the latest of these extensions, that began in 1906 which has given us accommodation for our large science departments, that there came on Dr. Miller the calamity which made his residence in India no longer possible. It was found that his vision was seriously impaired and acting on medical advice he left Madras in 1907 never to return. His native land held him in body but his heart was in Madras. Never a mail passed without a letter to some one connected with the College, and if he could not labour for the College in person he laboured for it in thought, counsel, and liberality. Adjusting himself to the conditions which deprived him of the power to read and which made him dependent in large measure on the services of others, he lived and worked for Madras in his home overlooking the strath that had seen the advance of his country's freedom, and last Sunday, after much weakening illness, but with faculties unimpaired, in his country's capital he ceased from his abounding labours.

Now is the stately column broke,
The beacon-light is quenched in smoke,
The trumpet's silver sound is still,
The warder silent on the hill.

Such is the story of the man whom we commemorate to-day.

I. We commemorate him *because of what he brought to this land.* He had the gift of leadership, so that it was again and again remarked that in other walks of life he could have led an army or a party of the state with equal ease and power. He had the gift of personal magnetism so that young men especially found in him the appropriate object of their hero-worship. He had the gift of courtesy, a dignity of manner which imparted graciousness to his acts and an access of self-respect to its recipient. He had the gift of sympathy so that illness or bereavement touched him deeply and found expression in word and deed that could not be forgotten. He had the gift of insight so that his mind was ever set on plans and purposes far outstripping the immediate present, and he saw their accomplishment though

the time of fruit was not yet. He had the gift of administration so that University and Legislative Council felt his power, his own church raised him to the Moderator's chair, and a Viceroy invited him to join the supreme Legislature. He had the gift of teaching so that to his last day in India men hung upon his words and the lessons he imparted are treasured by thousands. He had the gift of a mind that was richly stored and that was for ever active, and his greatest delight was to share its resources. He had the gift of a commanding courageous unselfish personality, and he exercised it with a power which raised others to courage and command.

And all these gifts he brought to this land, and without hesitation, without reservation, he put them at the service of South India. He became the channel through which streams of high thought and aspiration flowed into the country, the means by which forces of idealism and practical effort played upon the imaginations and consciences of youth, the centre of a steady enthusiasm and far reaching purpose which rayed themselves forth into every quarter of the southern peninsula. That was, in meagrest statement, what Dr. Miller brought to this land, and for gifts so noble, so generous, and so inspiring, we commemorate him this day, and give God thanks.

II. We commemorate him *because of what he did for this land.* And what he did was deliberately done in one sphere. With gifts so many and so potent he might have made many a sphere his own. But he chose one, and to that he limited himself—the sphere of education. And he chose that for a great reason. Education consists in making men men; and that was Dr. Miller's memorable work. Time would fail me to tell of what he did in, and for, the University of Madras which he loved, for its standards, its curricula, its growth, and its fair name. But even could all this be told we should miss a vital part of what Dr. Miller aimed at, for as he stated but a few months ago he saw in the school the great training ground of citizenship and life. Into all this we cannot enter for if we are to commemorate Dr. Miller aright it must be because of the great principles which underlay all his work for the education of South India. And conciseness limits me to the mention of but three of these. First he held that education must be the meeting place of mind and spirit, of intellect and conscience, of science and faith. An education which ministered solely to the intellect of youth might be the only form of education possible under certain conditions, but to him such an education was partial and truncated. Education to attain its real power and exercise its full beneficence must not only store the mind but touch the conscience, quicken the soul, and ennoble the life. To education with that end, the combination of earth's richest stores with God's most powerful and appealing revelation, he gave himself with unremitting strength until, in every district of this presidency and far beyond, the might of it is felt and the guidance of it acknowledged. And secondly he held that education must be the meeting place of state provision and private effort.

Long before we began to speak of Prussianism in the manner which the last few years have made familiar to us, Dr. Miller used to speak with undisguised contempt of the introduction of Prussian methods into Indian educational administration. If the education of a people is to be fruitful and inspiring, there must be a place, and an honoured place, in its educational system for the effort of its people apart from what may be done by the officials of state. Through good report and ill he held to this position and was in large measure influential in securing for the people of South India an educational system which admits of elasticity, which evokes the support of private effort, and which affords facilities for that personal and religious atmosphere which is so foreign to a rigid system. And further he held that education was the true meeting place of race with race, that place where mutual benefit is most clearly apprehended and expressed, where sharpness of tradition and training yields to a common desire for a cultured mind and a fuller sympathy and a stronger character.

And holding to these basal principles he expressed them in no mere theory but in a college which bears no touch of the dead hand but the stamp of a living personality, a college where the training of mind and spirit go on side by side, where the spontaneity of what is not official make its abiding contribution to national life, and where the races of three continents meet in a unity of purpose which transcends the distinctions of birthplace and the diversities of culture and helps in no small degree towards the establishment of a real League of Nations. Such a magnificent work, a work so godlike, it is given but to few to do at any time in our world's story. And because Dr. Miller did it, and did it so worthily, we fittingly commemorate him this day, and give God thanks.

III. We commemorate him *because of what he found in this country. He* found in it his supreme interest. As weakness grew upon him the refrain of his letters was constantly 'There is nothing that I so much like to hear of as Madras'. He left Madras finally sixteen years ago, but instead of parting it was as if the bonds with it became tighter than ever before. Withdrawn by bodily limitation from the countless activities which had formerly claimed him he was able to concentrate his attention without a trammel on Madras, the College, its students past and present, everything that touched their welfare and promised the progress of the country and affected the highest interests of the people. None was more cautious in advance but none was a more resolute advocate of advance; he could afford to advocate patience for such was his trust in the providential guidance of the world that to wait was to find the emergence of God's plan. But when anything seemed to indicate an unwillingness to forward the advance of the people of his beloved presidency his richest powers of suasion and argument were called into exercise. When the *Spectator* adopted towards the scheme for Indian constitutional reforms an attitude that showed but little apprecia-tion of the stage which Indian public life had reached one of the first letters in reply came from the hand of Dr. Miller. In weighty words he dwelt on

the significance of the fact that now for the first time authoritative sanction had been given to the position which had hitherto been tacitly assumed that Britain's relation to India was in reality that of trust and stewardship. In all the phases of recent development he was intensely interested and on certain aspects of them he enlarged in his yearly messages to the College Day gathering so widely read and now alas never to be heard again. But yesterday it seems he was all interest in the new University Bill, eagerly waiting to hear all its provisions, and saying in one of his latest communications that he hoped soon to have fuller information as to the lines of development of the University which he loved so well. There have been those who have had a regard for India because of what they could receive from her; Dr. Miller loved India because of what he could give to her. If Calais was written on the heart of Mary Tudor, it was Madras that was written on the heart of Dr. Miller. And because of a devotion so wise, so complete, so inspiring, and so imparting we commemorate him to-day and give God thanks.

IV. And lastly we commemorate him *because of what he will be increasingly to this land.* No longer with us on earth, no longer one to whom our questions may be addressed or from whom the familiar counsels may be drawn, he will yet be ever with us in memory and reverence. Never again shall we hear his words, never again feel that touch of kindness, never again look on that majestic bearing, but though he is gone, he remains—a pattern, an inspiration, a challenge. The principles which ruled his life, and which he would fain have rule ours, will become clearer as they are disentangled from a frame which age could enfeeble. They will become in their clearness more impressive, more imperative. They will challenge us to a life which, whether we look at it from the individual or the national standpoint, will be regarded by us only as a trust received from God to be wisely, fully, reverently exercised, so that when we hand it back to Him the Eternal Master will find it well employed. That such should be our manner of life none would have desired more whole-heartedly than Dr. Miller, and as we commemorate him to-day he being dead yet speaketh. What is it that he says? It is after this fashion. 'You wish for yourselves and for your nation the richest and fullest life. There is only one way to have it. It is this "Be ye workers together with God".'

II

AT COLLEGE CHURCH.

Render thanks to the giver.

'Jesus said: I have finished the work which thou gavest me to do.' St. John xvii. 4.

To-night we remember one who, looking unto Jesus, has finished the work which God gave him to do. And we remember him with gratitude. There is much that calls for utterance; for out of an abundance the mouth

speaketh. But God is in heaven and we upon earth, therefore shall our words be few. There was a time when the voice of him whom we remember sounded forth from this pulpit with telling power as he made the story of the Shepherd King live again and unfolded the vital principles of life. There was a time when his words swayed hundreds in these college buildings, implanting a seriousness of purpose and resolve which have still their perfect work; thundering with passionate denunciation of a wrong, or trembling with pity for the distressed, or rising to the heights of eloquence as he pleaded a great cause or sketched a great destiny. There was a time when his stately figure, which illness could not bend, was one of the most familiar in this city. There was a time when his chivalrous bearing took us into a region that linked us with the gracious and dignified courtesies of days gone by. There was a time when in the intimacy of friendship he would reveal a heart which responded to the cry of human need and to the call of the Divine Master with a simplicity and fulness that brought one into a sanctuary of hallowed ground. There was a time when any, that desired a companion or a counsellor, a champion or a confessor, had but to come to him to find ready for him a mind which through experience had something like prophetic strain, and a heart that had the true priestliness of love. There *was* a time when all this was even so; and that time has gone. He has finished his work. *Salve atque valve.* And, as we say this, would it be strange if into our thoughts there crept something of the pathos of the minor key? It would not be strange, but it would be unreal. There is only one note that is appropriate to our remembrance of Dr. Miller, one note as we think of influence so great, of labours so abundant, of activities so manifold, of achievements so lasting, only one note, the note of triumph. Having in his own generation served the counsel of God, and served it so well, he has fallen on sleep. He has come to his grave in a full age like as a shock of corn cometh in in its season.

We thank Thee for the quiet rest
    Thy servant taketh now,
And for the good fight foughten well,
    And for his crowned brow.

I. We thank God for a life *which was one long giving.* It was a giving because he first gave himself. Academic honours were his in his youth, there lay before him in his native land opportunities which might well have satisfied all the stirrings of ambition. And then there came to him a cry from Madras, as from Macedonia of old, 'Come over and help us.' And he came. There was need, and that was enough; for the supply of it he gave himself. What it meant to supply that need for which he came here over sixty years ago who can picture? For when one portion of it had been made good, another which claimed his attention opened to his view. Sleepless nights and anxious days were his; he knew what it was to

be misunderstood and to be distrusted. But through all these, triumphing over all these, was the giving of himself. When he imparted counsel, men felt that a portion of himself went with it. When he gave of his means there was the imprint of himself upon the gift. When he taught, administered, battled, and wrote, there was nothing in these disjoined from his inmost nature; into lesson, organisation, conflict, or letter, he poured himself. Intellect might be strained, bodily frame exhausted, financial resources taxed, but in all and through all these there was always one unchanging activity, the giving of a great personality. The gift without the giver is bare; and his gift was never bare. For more than half a century there was, without grudging or repining, in sickness and in health, the giving to others of his best. He was like the symbol of the Scottish Church a bush that burned and was not consumed, his was the quiet steady flame of a love that was always giving. It was his lifelong thanks to God for His Unspeakable Gift. Thanks be to God this night for that life which was one long giving, and which has now returned to Him who gave it.

II. We thank God for a life *which was lived among the great things.* He nothing petty did or mean. To talk with him for any time, whether in the days of his strength or in the days of his weakness, was to find yourself led almost imperceptibly into a world where great forces were at work, where mighty principles were wielding their sceptre, where momentous events were coming to the birth, where age-long purposes were shining as the flashing wheels of the chariot of God. In the course of what promised to be but an ordinary conversation you were transported into realms where the objects were clothed with grandeur, where the prospect was wide, where things grouped themselves in true proportions, where what had seemed insignificant suddenly assumed a worth and reality unthought of before. And in this great world Dr. Miller walked with familiar but with reverent steps. History lay open to his glance as it did to few; he traced its mazes, read the motives of the actors, pictured scenes till they took on the freshness of a new significance, saw the succession of events with a wondrous educative illuminating clearness. And as he pondered, the great interest of history to him was this that, through its windings and turnings, its glories and its shames, there came the perfect assurance of one increasing purpose, the certainty of that divine event to which the whole creation draws. The worth of history to him was that it was the vehicle of revelation. With what appeal, with what intensity, with what conviction, did he make history live as the story of how the God of all the earth has dealt with His children in divers portions and in divers manners till in the fulness of time there came that culminating disclosure of His purpose and grace, when in the person of Jesus Christ He tabernacled upon earth to bring his erring children home and set up a kingdom that shall never be shaken. And because Dr. Miller dwelt so naturally in this world of great realities there was nothing in our everyday world which he did not invest with something

of the grandeur of this imperial palace. Into the region of the common place he brought a touch of the Eternal. To him it was poetry and also reality that 'All service ranks the same with God,' for the lowliest duty was in his eyes lit up by a glory that excelleth. Once when an address had been presented to him by his fellow-missionaries in India he minimised his own efforts but emphasised the dignity of the work by the apt quotation of George Herbert's words :—

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and th' action fine.

And if one result of his ever living in contact with the great realities was that the commonplace was taken up into the realm of divine significance, a further result was this, that he was constantly endorsing another of George Herbert's lines

If all want sense
God takes a text and preacheth patience.

Dr. Miller preached patience, and he lived it, for he knew that God never fails. Amid the vicissitudes of life he endured as seeing Him that is invisible; and so there was a quietness and confidence which was his strength. Thanks be to God for a life thus lived in our fleeting world in contact with the great realities, shedding on our everyday experience the radiance of eternity and the quietness of divine patience.

III. We thank God for a life *which brought unity into the divided ranks of Christendom.* Over fifty years ago when the divisions in the Christian Church were working suspicion and distrust and slackened effort, it came home to Dr. Miller in this place which, according to an old tradition, has been trodden by an Apostle's feet that there was at least one way by which the unity for which our Lord prayed might be made real. He spoke of it and struck an answering chord. Those who loved the Lord Jesus might have traditions of the past that meant much to them, and organisation dear as their own souls to which they could not but adhere, and yet they might be one in this, they might work together. In a college which different branches of the divided Catholic Church united to support, members of these branches might combine to give an education based on Christian truth which would upbuild the church in India and move the lives of thousands. It was a great idea that Dr. Miller conceived half a century ago, and he was privileged in large measure to see it realised. In the college which he established and which bears the Saviour's name he was able to secure that unity of purpose and effort in Christian service which binds together those who differing in much else, are at one in their acknowledgment of a common Master. And thus a channel of living water has been brought by him into Southern India fed by many streams. What he began has been the means

whereby union remained no mere aspiration but became a real and living power. The college which his far-seeing statesmanship built up is a daily answer to the prayer of our Lord. For a life which has wrought so gracious a unity, which has filled up in some measure the sufferings of Christ, and which has satisfied in some degree Him who looks upon the travail of his soul, we render to God our heart-felt thanks.

IV. We thank God for a life *which was passionately devoted to truth.* Men often remarked upon his leadership; he led because men saw that he was led by truth. They spoke of his power to teach; he taught because truth was his master. They dwelt upon his influence; it was because truth from his lips prevailed with double sway. They felt his courage; it was the courage of truth. He was at time unpopular; he would not sacrifice truth. He breathed upon controversy, mission policy, educational problems, the statements of faith, and honoured tradition the clear, fresh, quickening breath of truth. And sham fled before him. He placed education in the forefront of his life work because thereby truth becomes the forerunner of the Prince of life. He greeted the unseen with a cheer; for he had no doubt that truth was great and would prevail. He had no fear for he found in Jesus the way, the truth, and the life. Having seen truth afar off he embraced it, he embodied it, and now he sees it. A pilgrim he was in this world of ours and his name was Mr. Valiant-for-Truth. For his presence with us so long upon this earth, and for his reward in the presence of Him who is the Truth, we render, with the whole choir of heaven, our abounding and triumphant thanks.

'After this,' says the immortal dreamer, 'it was noised about that Mr. Valiant-for-Truth was taken with a summons. When he understood it, he called for his friends and told them of it. Then said he, I am going to my Father's. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who now will be my Rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, Death! where is thy sting? And as he went deeper he said, Grave! where is thy victory? So he passed over, and all the trumpets sounded for him on the other side.'

The School Commemoration Address

By J. Muliyil, Esq., B.A.

I

OPENING REMARKS

'In that distant country, to whose people's Christian charity and loving labours you owe the school to which you belong, a solemn ceremony takes place to-day—the ceremony of consigning the mortal remains of one of Scotland's noblest sons and India's greatest benefactors, to their last resting place in the town of his birth. When the sad intelligence of Dr. William Miller's demise was communicated to you on Tuesday, you instinctively ran to his statue and flocked around it. That was all that you could do. Our Indian sentiment makes us feel sorry that ours is not the privilege to carry on our shoulders to the hallowed ground, the coffin containing the body of the great man who spent himself in the service of our country, and that we have not the opportunity of being present among those who stand around his open grave. But we may in spirit transport ourselves to that sacred spot, and with a grateful heart echo the words that must be on the lips of those present in body there—'May he rest in peace.'

When we remember that Dr. Miller was spared for us so long in spite of his strenuous labours of half a century in a country far different in climatic conditions from his homeland; that he spent those long years of his life in the most useful manner, in obedience to his Master's will; that he had the unique privilege of seeing the fruits of his labours in his own lifetime; and that he is now gone in response to the Home-call to receive the guerdon of the faithful from the hands of his Master, we have no reason at all to be sorry that he has ceased to live. He fought a good fight, he finished his course, he kept the faith, and he was waiting to get that crown of righteousness which the righteous Judge gives unto all those who run the race of life in that manner, and love His appearing. Our grief, therefore, is not on account of the demise of the revered man who has entered in triumph in his Master's presence; it is only on account of our own loss. South India mourns to-day because one, on whose counsel and guidance and practical sympathy it could rely for sixty-one long years, is lost to it for ever; and those, who owe their life's noblest inspirations to him, weep, because the voice that cheered them on in their life's toilsome journey and in life's perplexing struggles is hushed for ever. If the grown up

among you would read the latter part of Matthew Arnold's poem entitled, 'Rugby Chapel,' they might understand to some degree the nature and extent of the grief of those who are now mourning that their beacon light is extinguished, and bitterly weeping in spite of their firm belief that Dr. Miller, liberated from the sufferings and ills that flesh is heir to, has been only promoted to glory.

But our grief would be useless, if it be not productive of thoughts and resolutions in us which would enable us to continue our march towards that goal which the departed one was pointing out to us during his remarkable career in our midst. We therefore will spend a half hour here to-day in thanking God for presenting to our country a great and noble servant of His in the person of Dr. Miller, and in pondering over the means and plans whereby we may show our gratitude to God for what He has done for us through His devoted servant, to commemorate whom we have assembled here now.

II

ADDRESS

We are met on this occasion to pay our tribute of grateful reverence to one whose body lies cold to-day in the cold air of his native town of Thurso, up in the extreme north of Scotland, across more than 7000 miles of land and sea from Madras, and whose spirit released from the trammels of physical weakness is freer to serve God, and those whom he loved and tried to serve in this life.

You have all heard of Dr. Miller: his name is the household word in Southern India. But few of you have seen him or heard him or known him personally. That privilege was given to some of us older people in the school, as well as to older people among your kith and kin; and these will tell you what a noble type of man he was. You young people, nevertheless, owe him a debt of gratitude and reverence, which you will do well to realize and remember.

If in God's ordering of this world's affairs, there has been one man to whom, more than to any other, you and I owe it, that we are here in this school, amid such surroundings as we see, and such influences as play upon us from day to day in this place, that man is Dr. Miller. He has not left a family behind, in the usual sense of the phrase: but you and I and thousands of others in this country, are his children, because he has loved us, worked for us, and suffered for us; and we enjoy the fruit of his labours, and carry with us something of his character and influence—and what more constitutes the relation of father and son?

I regard it as a special act of God—the God of History and the God of all the nations of the world—that in the year 1862, He put it in the heart of a young man of 24 years age, a graduate fresh from the University of

Aberdeen, studying Theology and Literature in the University of Edinburgh, to go out to Madras to take charge of this school which was founded by John Anderson in 1837, and after a period of prosperous and useful existence was languishing for want of a proper man at the helm of it.

Dr. Miller regarded this school then as a special charge put into his hands by God Himself, that God who lives and loves and works through human agents for the good of the world. Endowed with natural gifts of a high order, and moulded by the best education that Scotland could give—and in Scotland education and religion were harmoniously blended together—Dr. Miller concentrated upon the work of this school all the powers of his body, mind and spirit, and applied to its development, all the qualities of head and heart which are so necessary for building up a school. For, a school is not a mere building of brick and mortar, of wood and iron, but it is a living institution consisting of young and growing minds, and older persons earnestly striving to guide and stimulate their growth so as to make them good and true men useful to the country; and its progress depends upon the interdependence of its various members, young and old, and on the work done by them from day to day and week to week, and the mutual influence exerted by them through this interdependence. It was into this social and moral organism that Dr. Miller determined to pour all his strength and thus make this living organism a means of spreading light and life throughout the Presidency. He foresaw in this, then feeble and tiny school, the possibility of a grand enterprise, which called forth all his physical, intellectual, moral and spiritual energies. Towards making this school what it has in some measure become—a power-station of moral and intellectual electricity supplying warmth, light and energy to countless individuals and countless undertakings in Southern India—he toiled night and day, thinking of nothing in the world which had not a bearing upon his work and his own equipment for it; submitted himself to all sorts of trials for its sake, consulting God at every step and fortifying himself with the strength and clearness which come from the felt presence of God. His marvellous energy sprang from a consciousness that God was his task master, that He was a living God, that it was a great privilege to be His agent in working his beneficent end for all mankind. Fear of God was with him not only the beginning of knowledge, but the origin of love for man expressing itself in ceaselessly endeavouring to do God's work.

Such was the man who built up this school for you and me; and shall we not in this hour, when we think of his spirit having left its physical tenement behind, thank God that He gave us and our country such a man? And at such an hour shall we not thank God for the work His servant has done, for the life he has lived, and for the influence he has exerted upon our people, and pray that God may give us more of such men both from abroad and from our own country—men who fired with the zeal of service shall lift us nearer to the fulfilment of God's will on earth? And will you not, young people, resolve to-day to try make your lives sublime as he made his, and to

serve God and man as he did, in order to glorify God in your lives? What is the use of living for anything else? What is the whole life of man? 'It is even a vapour that appeareth for a little time and then vanisheth away.' 'Our days are like a shadow that declineth.' 'We spend our years as a tale that is told.' As it is with any portion, so will it be with the sum of our brief existence. And as each one of us comes to 'have his winding sheet in his eye and the knell of death sounding in his ear,' as each one is laid upon the bed from which he is to rise no more and comes to cast a look behind, and bid a long, a last farewell to all he has loved and valued here, what a vain show will it seem to be in which we have been walking, if we have not walked with God, and how empty will everything appear that has not been done for God and for eternity!

Reminiscences of Dr. Miller

By the Rev. E. M. Macphail, C.B.E., D.D., Vice-Chancellor of the University of Madras

It is unnecessary for me in these memorial pages to give a biographical account of Dr. Miller or to attempt to estimate the value of his work as others are performing that duty. All I shall attempt to do is to give some personal reminiscences, to chronicle a few things that may perhaps have been omitted by others, and to say a few words about his teaching and outlook on life.

The first time that I saw Dr. Miller was when he came to my father's house in Aberdeen during his first furlough in 1868 but it was during his second furlough in 1877-78 that I really made his acquaintance. At that time the charm of his personality was at its height and his attraction for young people, whom he seemed to understand so well, was remarkable. In fact to his many young cousins, of whom I was one, he was a kind of hero, not because of his work but because of his personality. But his work was very much in his thoughts. He had just succeeded in inaugurating his scheme for the establishment of the College on its new basis as a united Christian College, and I still recall the eloquence with which he pleaded for its support in the General Assembly of 1877. At that time the Free Church of Scotland was agitated over the famous Robertson Smith controversy on the question of the Higher Criticism. Dr. Miller, though in some ways conservative, naturally took the side of the supposed heretic and wrote a pamphlet giving 'A Plain View of the Case,' and the influence of his opinion had not a little weight with many. During this furlough he delivered his lectures on Gideon, afterwards published as 'The Greatest of the Judges' in which he expounded the principles which guided him in his life's work. It was during this furlough also that he first took up his residence at Bridge of Allan where an uncle of his had built a large house called Burgo Park. In it he lived, visited by large numbers of friends, until the doctors allowed him to return to India towards the end of 1878.

During his next long period of service—from 1878 to 1887—there occurred the great struggle over aided education which resulted in the appointment of the Education Commission in 1882. Dr. Miller whose claims to a seat in the Commission had been ignored by the Madras Government was appointed as a Member by the Viceroy, Lord Ripon, and the important part he took in the Commission's work is well known. One of his colleagues, Sir William Lee-Warner, said to me in the course of a conversation I had with him in

Bombay in 1887 that he regarded Dr. Miller as 'the ablest non-official in India.' Personally I doubt whether officials need have been excluded in the comparison. It was during this period of service also that he inaugurated the system of Hostels and built at his own expense the Students' Home which was opened in 1884.

Dr. Miller went home for the hot weather vacation of 1885. I did not meet him as I was in Germany, but it was arranged then that I should go out to Madras for a year as Assistant to the Principal. On my arrival in Madras in January 1886 Dr. Miller met me and took me to Northwick, his house in Caseemode, and it was ultimately arranged that I should board with him there. I thus saw far more of him than I should otherwise have done. It was indeed a great privilege living with him and talking with him, for the old charm was still there and one was better able to appreciate his great qualities. At the same time it grieved me to see how seriously his long stay in India had affected his health. He was systematically overworking himself, and in consequence suffered from insomnia. It was the beginning of the session when the pressure of work was very great. He used to rise at four and deal with his correspondence and other work till breakfast time, go down to College at ten and stay there till five, and very commonly after five he had to attend a University or other meeting. I have seen him so tired that he could hardly keep awake at dinner, and then when he went to bed he would find it difficult to sleep. He took practically no exercise except an occasional game of bowls on Saturday afternoons, or, still more rarely, a walk along the unbroken part of the harbour groyne on a Sunday afternoon on the way to Church. But he had extraordinary recuperative power for when we went up to the Shevaroy Hills for the month of June he was soon vigorous enough to go for long walks over the hills. He told me that that holiday was the longest he had ever taken and that he had never had a whole month on the hills before.

It should be remembered that at this time as the Bursarship had not yet been instituted Dr. Miller had on his shoulders the whole of the College business, and that he had charge of the School as well as of the College. He was also very much occupied with University business. I recall his explaining to me shortly after my arrival how an attempt was being made to make the University more worthy of its name by bringing the Colleges into closer connexion with it and with one another, and by making attendance at a College the normal condition for admission to University examinations.

It may be of interest if I try to recall still further the impression Dr. Miller made on me in these far off days. He was absolutely devoted to his work. He loved India and its people, especially his 'boys', and he firmly believed that the work he was doing was of the highest value for them. He had wide views and yet he had a great power of attending to detail. Difficulties, he felt, were there only to be overcome. He went little into society for he had not the time, but there was nothing of the ascetic

about him, and he loved to have people with him. He had a large loving heart in which there was room even for the many persons from whom in doing his work he had to differ. His reading was wide, especially in history and poetry, and he had a marvellous memory both for what he had read and for people he had met. One thing that seemed to me specially noteworthy was the loyalty and affection with which he was regarded by his colleagues. It would have been quite impossible for Dr. Miller to have done the work he did in the first twenty years of his life in India had he not been ably supported by his colleagues, men who in not a few cases had been attracted to Madras by his presence there. When I came out I was, as a temporary man, not a member of the Senatus, but I was allowed to attend its meetings, and I was impressed by the spirit which pervaded the staff. There was a spirit of brotherliness created by devotion to common ideals which while it did not check free expression of opinion led usually to unanimity in action. There was also in spite of, or perhaps rather because of, Dr. Miller's pre-eminence, a great feeling of equality. He was a man who held strong views and like most people wished to see his views carried out, but there was nothing domineering about him and the youngest men felt that their opinions would be listened to and considered with respect. He was in fact a true leader of men, and true leadership creates love and loyalty.

If the Madras Christian College had been good at advertising itself by means of celebrations, the year 1887 would have seen several functions. In it the new buildings of the College were completed and the College Hall was used for the College anniversaries for the first time; it was the Jubilee of the founding of the General Assembly's Institution by John Anderson; and it was the semi-jubilee of William Miller's arrival in Madras. In that year he took his third furlough, long overdue. On his way to Scotland he visited Palestine and he embodied some of his impressions of his visit in articles to this *Magazine* which were afterwards published as a book, *The Least of all Lands.* He returned to Madras in the end of 1888.

Dr. Miller's last period of full service extended from 1888 to 1895. While at home he had sold Northwick to the Free Church Mission to be occupied by the Girls' Boarding School and had bought from it the large house next door to the College which had hitherto been used for that. College House, as he named it, was presented by him to the College and when he returned to Madras he took up his residence in it, and there he remained as long as he was in full work. During these years also he had to do a certain amount of fighting. The Norse blood in his veins made him, I think, rather enjoy it when the fighting was fair, and he never harboured any resentment against an honourable opponent. It was well that he was able to hold his own and not to worry unduly when he was attacked, for it has been the lot of the educational missionary to be attacked for very different reasons. He has been attacked for being too secular and too Christian in his outlook, too Indian and too European in his sympathies, too

independent and too dependent on Government in his actions. It is not my wish to stir up old controversies, but it is strange when one looks back for thirty years to recall the way in which Dr. Miller was attacked for some of his utterances and was accused of being too broad-minded in his outlook upon the non-Christian world. It seems hardly credible now that a professor at home, who ought to have known better, wrote an article to remind missionary professors in general and Dr. Miller in particular that their business was to preach the Gospel, and that they should leave the philosophy of religion and speculations about God's plan to be dealt with by others —presumably professors at home. Dr. Miller's fellow missionaries in India showed clearly what they thought of the attacks which, sometimes from very unworthy motives, were made upon him at this period. In 1894 they took the opportunity of his election to the Legislative Council to present him with an address expressing the admiration and affection they felt for him. The Church at home too showed what it thought of him when in the autumn of 1894 it nominated him as Moderator of the General Assembly—the highest honour it could bestow. Dr. Miller recognised it was a great honour but he was unwilling to accept it, for he felt, he said, that it was a position for which he was unsuited. We were all very glad when at last he decided to accept, but as things turned out he had after all to cancel his acceptance. His health had again begun to give cause for anxiety. No doubt Dr. Cooper had become Bursar and so relieved him of many business details, and I had in 1892 been associated with him in looking after the school, but his duties outside College had increased. He did not spare himself in any way, and it was characteristic that when the present College Church was opened in 1893 Dr. Miller proposed that he should lecture every alternate Sunday on the life of his favourite hero King David, and for a time the proposal was carried out.

In 1891 Dr. Miller bought a house at Yercaud which he called Eachenkadu Bungalow and in its grounds he built later on another house, which he named The Mountain Home, for the benefit of students who cared to go up and spend some weeks on the hills. Many availed themselves of this opportunity, and I am sure that many old students of the College look back with happy memories to the weeks they spent in The Mountain Home. Nearly all his vacations were spent up there from that time, and when he gave up full work he spent about half of his time on the Shevaroys.

In the Christmas Vacation of 1894 while up at Yercaud he became ill, and as he was unable to return to Madras for the re-opening of the College Dr. Skinner was appointed to act as Principal and I was appointed Acting Superintendent of the School Department. Except for a few weeks in the end of 1896 Dr. Miller did not again discharge the duties of the Principal. His illness, as has been said, made him resign the Moderatorship but the Church again showed its appreciation of him and his work by re-electing him as Moderator of the General Assembly of 1896. He took furlough for eighteen months and went to Scotland visiting Egypt and Greece *en route*,

came back to Madras for the cold weather, and returned to Scotland in the spring of 1896. He performed his duties as Moderator of the General Assembly with great acceptance. His impressive appearance and his eloquent addresses, in which he re-stated his old principles, gained for him the admiration of many who had never known him before.

Towards the end of 1896 Dr. Miller returned to Madras and for a few weeks, resumed his position as Principal, but during the Christmas Vacation a serious illness brought on by a chill necessitated an operation. He was then living in Anderson Road with Dr. Cooper, Dr. Russell and myself. The operation was performed in January and for weeks it was doubtful whether his life would be spared. On one occasion the doctor told us that Dr. Miller ought to be informed that he might have only another day to live. Dr. Cooper performed the melancholy duty and Dr. Miller received the news with the greatest calmness, just as he did six years later when an equally serious operation had to be performed. In both cases his strong constitution showed its wonderful power of recovery, but he never had the same strength again.

When he was able to travel he returned to Scotland and there he decided that he would no longer continue to be a regular member of the college staff. I was on furlough at the time and while I was staying with him at Burgo Park he told me that he was applying to be put on the list of invalid missionaries. That was duly done, and during the years that followed though Dr. Miller continued to bear the title of Principal the duties of the office were performed by others, mainly by Dr. Skinner. In 1909 when it was decided that Dr. Miller could not return to India he wished to resign the title but at the request of the college authorities he accepted the title Honorary Principal, and Dr. Skinner, who for a quarter of a century so ably and devotedly carried on Dr. Miller's work, became Principal. From 1898 when he returned to Madras till 1902 he gave such help in teaching as he felt fit for, and it was at this time that he published his lectures on some of Shakespeare's plays. He still continued to represent the University in the Legislative Council, and in 1901 he was appointed Vice-Chancellor. In that year also he was appointed a member—the only non-official member—of the important educational conference which was held at Simla that autumn. His work there was evidently highly appreciated by Lord Curzon for when four years later he was leaving India he invited Dr. Miller to become a member of the Supreme Legislative Council, an invitation which owing to the state of his health Dr. Miller was unable to accept.

In September 1902 Dr. Miller had another very serious illness. Though his life was again despaired of, he recovered, but he was never so vigorous again as he had been, and for more than six months he was a complete invalid. When he was strong enough to travel he went up to Yercaud and spent most of 1903 there. In April 1904 he went home but felt strong enough to return to Madras towards the end of the following year, and during the cold weather, of 1905-6 even did some lecturing. In the autumn of

1906 his eyesight began to trouble him. As a boy he had through an accident lost the sight of one eye and now he was threatened with complete loss of sight. He was ordered home to try to save it, and left India, finally as it proved, in March 1907. It was a sore disappointment, for as he said to me while driving to the station, he had hoped to leave his bones in India. During the previous year and half he had been much occupied with the building of College Park and it was there that his last weeks in Madras were spent.

During the sixteen years that have elapsed since then, Burgo Park was his home, for it was decided that he could not return to India. Usually he went into Edinburgh for the winter months where his friends could visit him more easily. He was specially glad always to welcome 'old boys' from Madras and other Indian students who were studying at Edinburgh University. He never became totally blind, but he could not read or write. Handicapped though he thus was, he was able to keep abreast of what was going on in the world, and especially in India, in a wonderful way. To the end his mind remained clear and keen and his marvellous memory showed little sign of being impaired by age or by his physical infirmities. His heart was in Madras and his continued interest in India and everything that concerned its welfare was shown by the numerous messages and other writings that he sent out here. Less than a year ago, it will be remembered, he wrote a most interesting paper on University Reform which appeared in this *Magazine*.

Two and a half years ago Dr. Miller had an attack of influenza which made his friends very anxious and left him very much weaker than he had been. He gradually recovered and when I saw him at Burgo Park in June of last year, I was delighted to see how well he was. Unfortunately the summer was very cold and in July Dr. Miller had an attack of congestion of the lungs which again caused great anxiety. He rallied, however, and when I went to spend a few days with him in August before returning to Madras, he was, though very weak, able to get out of bed for a few hours every afternoon. He was able to go to Edinburgh in the autumn but he never recovered his strength. The last letter I received from him written on the 19th June was so cheery that I hoped he was really regaining some strength. But his heart had become very weak, and he passed peacefully away at 6 Belgrave Crescent, Edinburgh, on Sunday 15th July.

When we look back over his long life and ask what it was that enabled him to perform his great work the answer is that it was his devotion to duty and his consecration to the service of God. It is true that he had that personal magnetism which his students knew so well, that he had intellectual powers which fitted him to occupy the highest positions in life, and that he had ample means which enabled him to do what others might not have been able to effect in carrying out plans. But even these great endowments would not have enabled him to do the work he did had he not been guided by a great purpose in life to which he devoted himself with all that he possessed.

His outlook on life was essentially religious. He was fond of speaking of 'the divine plan.' His most fundamental belief was that God has a great purpose of love towards all mankind, not only to a few favoured races but to all. He believed further that God was dealing with men by His Spirit in many ways and that the different races of mankind had each its own contribution to make to the consummation of the plan. He believed all this because he believed that our Lord Jesus Christ was the Saviour of the world and was the fulfilment of all that was noblest and best in the aspirations of all men. As for the details—that he felt was a matter of providential leading and guidance. In his own case he had been called to a particular piece of work. He had had no thought of going as a missionary to India, but the Church had need of a man for a difficult task in Madras, and when it called upon him to do it he accepted the call as from God, and to the work to which he had thus been called he devoted himself with unstinted devotion. Many of the duties he had to perform might seen commonplace, trivial, secular, but they were duties and he devoted all his power as unreservedly to teaching a school class as he did to the important public duties he had to perform later. His statesmanlike mind might enable him to frame great schemes for the future, but these schemes were never allowed to interfere with the performance of present duty. He was no opportunist, following the line of least resistance and hoping for something to turn up, but he believed that opportunity was a divine guide, and that those men were fellow workers with God who seeing what could be done of service to their generation sought with all their might to perform that service.

It might seem a chance to others that India was the sphere of his work, but he believed it was God's choice for him, and so to India he gave of himself. Educational work was the special mission work to which he was called and to that he devoted his life's work. That work in India was, he believed, the part that had been assigned to him in the great work of establishing God's kingdom on earth and obediently he accepted it, and the motive power that actuated him all through was shown once again when he called the College which he had established by no other name than that of the Master whom he loved and served.

IN THE MIDST OF HIS FRIENDS

The Rev. William Miller, C.I.E., L.L.D., D.D.

IN APPRECIATION

I

By Nawab Sir Ahmed Hussain, Amin Jung Bahadur, K.C.I.E., C.S.I., M.A., B.L. [1]

The first glimpse I caught of the Rev. Miller (as he was then known) was when, impelled by the curiosity of a schoolboy, I managed to scramble up to a window to peep into the Hall where he delivered his address to a convocation of the Madras University. I heard little, understood nothing, but only saw a man clad in a flowing robe addressing an assembly mostly of men similarly dressed. I have even to this day a vivid recollection of how his audience listened to him spellbound. As I found in after years, he had a remarkable gift of eloquence. His imposing presence heightened its impressiveness. Few of his students could ever fail to recall his characteristic pose and delivery, with an intonation all his own. Whenever he addressed large audiences (and he rarely had small audiences), he seemed to cast a charm around him that hypnotised the hearers.

After I had made a closer acquaintance with him, I read his first Convocation Address in which his advice to graduates was: '*Be students while you live.*' * * * * The last time I heard him speak was when he delivered his famous lecture on '*Nothing for Nothing.*' I venture to think that the subject of that lecture and his oft-repeated advice to graduates sufficiently indicate the general character of his life and teaching in Southern India during half a century.

Some men are said to have loved learning for its own sake and devoted their lives to it without any ulterior object. But I doubt if Dr. Miller was one of them. His turn of mind was too practical for it. He loved learning very much indeed, and he encouraged it in others most persistently. But he loved and encouraged it more as a means to an end than as an end in itself. He desired that every one of us should be life-long students, but students more of the world around us than of mere books. He insisted that even the busiest of us must needs find time to read the best of the old books and the latest of the new books, in order to keep ourselves abreast of the various currents of thought. He would never allow us to think that we had learnt enough of anything. He strongly censured such self-conceit and warned us against the stagnation that it entailed. At the same time, he would tell us that no amount of book-lore was of any use if it did not enable us to observe facts of life and draw right conclusions for our daily conduct.

[1] Reproduced by permission of the author from *The Voice from Burgo Park.*

I believe the hero of Sir Henry Taylor's drama, *Philip von Artevelde*, approached his ideal of a student—a book-worm and a man of action rolled into one, who could combine theory and practice successfully to cope with any emergency of life. The constant refrain of his illuminating lectures on Shakespeare was shortly this: 'Look facts in the face and in their proper perspectives, try your best to equate yourself to them.' This was impressed on his pupils with various examples of the working of the human mind, numerous illustrations from History and apt and often unsuspected analogies from Nature. Learning should thus become the hand-maid of Conduct, and Conduct should subserve Righteousness.

Dr. Miller was no *doctrinaire* teacher, but a man of business in the highest sense of the word, his business being not only to teach but also to lead and govern. I will refer to his leadership presently. I will simply note here, in passing, that his efficient administration of the affairs of his great College was the admiration of many a Governor of Madras.

Another and more characteristic lesson, which Dr. Miller imparted in various ways, is contained in his epigram: '*Nothing for Nothing*', in which he concentrated the essence of what I may call his Philosophy of Self-Sacrifice. His own sacrifice of self and substance for the education of the people of the Madras Presidency is too well-known to need mention here. But his 'boys' (as he affectionately called his pupils, whom he had but to see once or twice to remember their faces and names ever after) can never forget how often and how earnestly he insisted on the recognition of the great truth that everything had its own price. Nothing good could ever be had without paying the appropriate price for it. If we wished to gain any advantage, whether material or moral, either for ourselves or for others, we should be prepared to pay the proper price for it in the shape of personal effort and personal sacrifice, because the world was so constituted that nothing worth having could ever be had for doing nothing or suffering nothing in exchange. Hence we should all work and suffer in order to fulfil the obvious duty of our life—the duty that each in his respective sphere of life should try to leave the world a little, no matter how little, better and brighter than he found it when he came into it.

At the back of all this teaching was his missionary purpose—not certainly the purpose of those who measure their success by the number of converts to the religion they preach. His was a higher and purer purpose. He wished to broadcast the true spirit of Christianity in order to elevate the moral tone and the spiritual outlook of the people among whom he worked so selflessly. I am not competent to speak of the success or failure of this aspect of his activities. But as one who had the privilege of sitting at his feet for many years, I am free to acknowledge the deep debt I owe to his teaching for such reverence as I have for the eternal verities and their working; and I have no doubt that most of his old 'boys,' whether Hindu or Muslim, will not hesitate to acknowledge similar indebtedness without disclaiming their own religion. He had a heart too large to be intolerant

of any religion and too good to wound the religious susceptibilities of his students. He contented himself with presenting the merits of his own religion without discanting on the demerits of other religions. In that, as in other matters, his first care was to foster a spirit of inquiry and allow the inquirer to be influenced by its result. The great merit of his teaching, however, lay in the fact that he was himself an object-lesson of it. He lived what he preached. Therein he resembled the saints of all religions.

It is not the traditional respect of an Indian to his guru or teacher which makes me say that one had only to know Dr. Miller to love and trust him. The experience of hundreds of his pupils will testify that, after a student had had a few minutes' talk with the Principal, there was something of confidence and interest between them from that moment. The confidence thus inspired soon deepened into love, as the interest of the master manifested itself in many a kindly word, gentle patting on the back, and parental embrace in a peculiarly pleasing manner. This as well as his wonderful memory for faces and names was the secret of the magnetic influence which Dr. Miller exercised over his boys. Occasions were not rare when he had to do a lot of chiding and scolding, both privately in his own room and publicly before assembled classes. What we indignantly refused to take from others we tamely took from him, for we instinctively felt that he was incapable of saying or doing anything not quite right in itself. In my under-graduate days each College class consisted of 150 or 200 students, and the benches and desks lent themselves admirably for the production of all sorts of loud noises without fear of detection. But a single word or gesture of the Principal sufficed to silence any uproar in class-rooms or even in large halls. The whole class automatically obeyed his signals whenever he introduced a distinguished visitor who had to be saluted or cheered. Needless to say that he was a good judge of human character and therefore an efficient leader of men.

I do not think he came to India with grandiose ideas to revolutionise thought or reform society generally. He chose for himself a more modest but none the less noble task of educating the youth of the country and thereby elevating the soul of the people—a task for which both nature and inclination admirably fitted him and in which he achieved a triumphant success.

His name is inseparably associated with the Madras Christian College, which the man in the street will never cease to call 'Miller's School.' The statue, his admirers erected, is a fine monument which the greatest in the land cannot disdain to envy. The Hall and Hostels, he established, will keep his memory green among their occupants. The Debating Societies, he founded, can never forget him. The College Day he cherished will year after year bear witness to his foresight in fostering *esprit de corps* among the alumni. But the most enduring memorial, he left in India, lies enshrined in the hearts of thousands of his pupils whose character he helped

to mould. If some of them happen to serve God and Man in the spirit he taught them their service will in itself be the grandest monument to his life and labour.

II

By Dewan Bahadur R. Venkata Ratnam, M. A.

The esteemed Editor of the *College Magazine* gives me a gracious invitation to send a short contribution to the 'Memorial' number; and I am sincerely grateful for this privilege. Though I greatly doubt my fitness for this distinction, in view of the several learned 'appreciations' from others, I thankfully avail myself of this opportunity, as the kind invitation has it, 'to offer this last tribute to the memory of Dr. Miller.' Yet, this can be 'the last tribute' only in a restricted sense; for, while life lasts and memory endures, as each week closes with its Sabbath—likewise the day of the Master's *euthanasia*, the mind shall muse with reverence on the noble virtues of the departed worthy, and the heart shall supplicate grace that the humble life of the disciple might not be altogether inacceptable to the ever-revered *Guru.* Further, as the revolving year brings the solemn 15th of July, the anniversary shall be devoutly kept, even as the auspicious 13th of January used hitherto to be joyfully observed.

'Great' is the word which spontaneously comes upon the lip, as one contemplates that illustrious career. The several admirers will have studied the different phases of that greatness. I choose to dwell, in a few, inadequate words, on that element of the remarkably fruitful life which helped to give to my mind its favourite bent and served to determine for me my life-work—namely, the Master's pre-eminence as a Teacher.

Dr. Miller was the *Mahámahópádhyáya* of Southern India; and might I humbly add, 'Methinks, 'tis prize enough' to have been his pupil? No doubt, he was great as an Educationist, but as a Teacher he was incomparable. An Educationist is generally an erudite exponent of 'Applied Psychology;' he is (be the quaint phrase excused) a skilful survey-and-settlement officer in the field of the mind. But a Teacher is a 'Gardener' of the heart, a 'Pearl-fisher' of the soul. 'Labour,' 'intent study' and 'the strong propensity of Nature' (to borrow Milton's pregnant phrase) combined to make Dr. Miller an ideal teacher. He was gifted, to a rare degree, with a power akin to that vision of the 'Faith beyond the forms of faith,' which 'spies the summer through the winter bud,' or (to adopt his own favourite analogue) which discerns the full-shaped tree in the full-formed seed. With a keen gaze, he could limn the complete orb about 'the crescent moon.' He was a born—aye, a 'heaven-born'—teacher.

Hence, he loved his work as Teacher; he devoted all his powers and capacities to it. Lord Napier, once Governor of Madras, is reported to have described him as a 'missionary teacher', known for piety and zeal; and that

phrase, 'a missionary teacher,' rightly understood, sums up Dr. Miller's great merits as a teacher. With him teaching was the 'mission' of life—the task for which his Maker designed him and to which his Master called him; and it naturally followed that his work was sanctified by piety and inspired by zeal. The poet's definition of teaching as a 'delightful task' was daily illustrated in Dr. Miller's life. Teaching was for him a task with its exacting responsibilities and a delight with its blissful felicities. Alike in preparation, in exposition and in application or illustration, he was almost Herculean in the pains which he took, as he was altogether enviable, one may be sure, in the pure pleasure which he thereby earned for himself.

And 'masterly' was the method adopted by Dr. Miller in his work. He clearly and fully recognized the respective shares of the master and the student in the task prescribed. There be some teachers who seem wholly to cater to their own personal enjoyment, oblivious of the wants of their pupils; and they achieve only 'wondering blanks.' There are, again, not a few who completely obliterate the living selves, teacher and taught alike, in the lifeless routine of teaching; and they produce only 'mechanical automatons.' Dr. Miller, however, was the model *upâdhâya*—the guiding fellow-student, the path-finding companion. With legitimate pride, he refers, in one of his 'messages' to the College-Day Association, to the fact that his College was the pioneer, despite many gloomy forebodings, in instituting 'a consulting room'; and it did one's heart good to see after the College hours, that veritable 'bee-hive' of eager students diligently preparing the task for the morrow. Yet, as against the latter-day exhortations to leave the student to himself, to throw the student on his own resources, Dr. Miller believed in direct, detailed teaching, even in the highest class. He had an instinctive perception of the real requirements and the true interests of the average Indian student. Was the subject a section of the Bible for the Scripture lesson, or a play of Shakespeare for the university studies, the teacher and the taught were *en-rapport*—reciprocally absorbed and enraptured. Dr. Miller held, it would seem, that in a 'classic' there would no aimless superfluities, no negligible common-places—every phrase and every sentence had an import and a purpose. If I might dwell just a little on my own experiences, I shall venture to recall my reminiscences of two of the lessons. In the first year class, we had for the scripture work one book of *the Kings*. Would it be grave mis-judgement to say that to most non-Christian readers that book would appear to be no better than a compendium, in the main, of prosaic fact and romantic fiction? Yet the Master made the study thrice-engaging—interesting as literature, informing as history, edifying as morals. Again, the Shakespeare lesson—that was the dread and the delight of the day, dread unto the truant and delight unto the diligent. And the Master gently and skilfully led us into the marvels and mysteries of that mighty 'Maker,' it was a triple-revelation of the spirit—the creative spirit of the Author, the reproductive spirit of the Teacher, the realised

spirit of the Learner. And this revelation made an ineffaceable impression, effected a transfiguring change, on the lives of the loyal. It is said that the Corpus Christi College has a pelican for the college emblem or badge, to symbolize the 'ministration' of Christ unto the Church, even as the pelican feeds its young one from the very substance of its bosom; and Dr. Miller the Teacher was a true follower of Christ in that he nurtured the growing life of the youth even with the substance of his own mind and heart and soul. He concludes one of the College-Day Messages with the sublime sentiment, 'the Good Shepherd gives his life for the sheep'; and truly and verily he was the good shepherd unto the sheep whose tending was the prime concern of his God-illumined and God-accepted life.

III

By A. Madhaviah, Esq., B.A.

'Tall and all-commanding,
    Of majestic mien,
Reverence-demanding,
    Self-possess'd, serene,
The thought-tilled face and brows like
    Cliffs afar when seen'

Such was the great teacher as I first saw him four and thirty years ago. The next minute his loving arm was round my young, trembling shoulders. I had become 'my boy', and he was himself escorting me to the college notice-board to see if I had won the district-scholarship. I had been wavering in my mind whether to join the Presidency College, to study Natural History under Dr. Bourne, a live F. R. S., or go to the Christian College, to study Shakespeare under Dr. Miller; and the charm of his manner and the warmth of his congratulations settled my doubt then and there. I was at the college for barely two short years and I believe he was away for part of the time. And in making up my temperament, the gods had been stingy of the glowing element of hero-worship and they had abundantly endowed me instead with that carping ore of independence, or rather egotism which is ever jealously watchful toward off all undue influences over this freedom of spirit and has little reverence for any authority. Yet, so deep and powerful was the impression of his personality even on such a mind, that the books published a dozen years later, bear ample witness to it in prose and in verse, in English and in Tamil, in the loving and proved records of that ineffable memory.

One chief characteristic of Mr. Miller was always his generous help to poor students. I was a very poor student. I passed my Matriculation in the Wesleyan Mission High School, Negapatam. In 1880 February-March, the Principal, one Mr. Barley, chanced to meet Mr. Miller at Madras, who asked Mr. Barley if there were deserving poor students from his school to join the Christian College and said he would be glad to help such poor boys. The Principal seems to have mentioned my name and immediately a telegram was sent to the Negapatam Head Master by Mr. Miller to send me and I came and joined the Christian College in March 1880. A scholarship was given and all the necessary books were also supplied to me. He always took a real paternal interest in me, frequently inquiring after my health, conveniences and needs. One or two incidents, though thay may look trivial, may be mentioned. I had to live in Mylapore, and owing to want of cheap and proper conveyances in that period I was too late at college on a few occasions. Mr. Miller noted this and instead of punishing me, asked me as to the cause, and when I explained it, he at once asked a rich college student in Mylapore to bring me to the College in his brougham daily. The rich student agreed, and brought me to the College afterwards. In 1882 Mr. Miller went to Calcutta as a member of the famous Education Commission of Lord Ripon. The weekly letters to Mr. Rae, the Acting-Principal, would contain detailed enquiries as to many students about their pecuniary wants, about their health, and about their progress in studies. It would be perhaps unbelievable if it were now stated he would remember the names of almost all the students and make appropriate enquiries regarding each. The F. A. results were out and a special letter was sent to me by Mr. Miller from Calcutta advising me to take up philosophy as the optional subject, and increasing my scholarship amount, at the same time asking Mr. Rae to give the necessary text books.

One special incident comes to my mind just now. A certain Bengali Professor wanted to publish all the University papers on Logic, and requested Mr. Miller to send him copies of the Madras University papers. Mr. Miller on his return from Calcutta, asked me to make copies of the papers giving permission to take home the University calenders from the consulting library. After the work was finished, Mr. Miller obtained some remuneration and gave me the same, and when I thanked him saying I never expected it, he said the expression of thankfulness was not important, but to be really genuine, I should remember the matter in my after-life and help poor students of South India as much as possible. Such advice could never be forgotten. I know many of his students who after coming to good positions in after-life, have rendered great help to poor students.

To say that Mr. Miller gave pecuniary help to many students is not at all much, when we know that he took special interest even in their family affairs and official work, and gave appropriate advice and necessary help in inconvenient and difficult situations in their after-life. This is certainly very rare even among the most popular teachers. His interest never

DR. MILLER'S STATUE

ceased with the students' College careers. Mr. Miller is often compared to Dr. Arnold of England. That Dr. Arnold had great personal influence over all his students is well known. But Dr. Arnold's students were by no means so poor. They were more or less in well-to-do circumstances. But the majority of the students of the Christian College during the greatest part of his time were most poor, and Mr. Miller helped hundreds of deserving students, took a most sincere loving interest, really more than a paternal interest, and corrected their errors and continued to take unabated interest, and advised and helped them in all possible ways in after-life, and I wonder whether so much could be said of Dr. Arnold of England.

In 1884–85 owing to the occurrences of the People's Park fair, several deaths occurred. Mr. Miller happened to be present on that night at the park, and chanced to see several students. The personal help he rendered to several injured men was very great. In the dead of night, after 1 a.m. Mr. Miller went from door to door in Thambu Chetty, Linghi Chetty, and Mint Streets, Royapuram, etc., to inquire whether his students in those parts had suffered from the accident, giving necessary advice and help to the injured according to the circumstances.

One day when he was coming out of his room into the verandah, he noticed a small crowd near the sea. Somebody told him that a boy had fallen into a well: Mr. Miller could not bear to hear it; he ran at once to the well about a furlong off, and rescued the boy with the help of some bystanders, and sent him to the nearest doctor. Instances like these reveal his almost divine nature.

The chief thing that always struck me was his toleration in religion, his broad and sympathetic views on almost every question, and his earnestness and devotion in every work he undertook, small or big. It often struck the present writer that his view of Christian Missions, especially of Educational Mission work, was very liberal. He held that the work of educational missions was evangelistic, in reality more evangelistic than much of the so-called evangelistic work. An important speech delivered at a meeting of the General Assembly of the Free Church in 1886 in Edinburgh, extracts of which were published in the *Magazine* on page 222, Volume III (old series), made a very deep impression. It is worth quoting here.

'To me it seems that the College, as it is, is evangelistic in the very best and highest sense. If to inculcate truth and righteousness, to point out in detail what the living God has done in all ages for sinful men, to teach with one's utmost power and insight the significance of what was said and done and suffered by the one Redeemer, if to do this day by day, month by month, is not evangelistic, I can form no notion of what the word ought to mean or can mean.'

Surely even an orthodox Hindu should not object to this high liberal method of teaching history and other subjects. He took up the F. A Junior class in the Bible and I used to attend it with great zeal, and I do not remember a single day on which he ever even appeared to wound the religious

susceptibilities and prejudices of his students during his exposition of the Bible. His teaching was really the higher Christianity, or rather universal religion with illustrations chiefly from the Bible.

. He was a member of Lord Ripon's Education Commission. It is well known Lord Ripon was a most popular Viceroy, perhaps the most popular, though he was most unpopular amongst Europeans. But to Mr. Miller Lord Ripon was 'the embodiment of righteousness and love.' So Mr. Miller mentioned to the present writer and in the Edinburgh speech referred to above, he said (Vol. III, pp. 221, 3):

'We are indebted, under God, to the Viceroy who left India a few months ago, carrying with him the affectionate remembrance of all intelligent men among the natives of the country—a ruler concerning whom it must be said, whatever view may be taken as to the wisdom of all the measures he introduced, that he has left an enduring name behind him; that he has won for himself more sympathy and affection than perhaps any Englishman ever gained in these lands before; and has, at all events, paved the way for a healthier social life and greater moral progress than has marked till now the History of the Empire of Britain in the East.'

Again the present writer was struck with the most liberal views held by Mr. Miller in politics. In the great Public Service Commission of 1886-87 Mr. Miller gave evidence and the substance of his views was given in the form of an address afterwards, which was published in the *College Magazine*, Vol. IV, page 572.

One or two extracts from the same would show how he sympathised with the most advanced nationalists. 'If there were those in India who seriously judged that honour and conscience summoned them to sacrifice wealth and ease and life that they might make their country independent, one whose native land still rings with the deathless names of Wallace and of Bruce could never refuse them his heartfelt sympathy. But thoughts of that kind are quite beneath our horizon here.' 'What is the political ideal at which India should aim? I believe there is equally little difference between you and me. You desire to have India pervaded with that self-directing political and social life which you admire when you read the History of England. You desire that the sons of India should manage her affairs and be able to manage them well. You desire to see the spirit of self-government in the ascendant everywhere—that spirit which evokes the utmost energy of each individual and yet binds all together into one self-moved, self-directed and harmonious whole. Such you wish your country to become, and as thus free, self-guided, self-determined, you wish her to play her part in that great family of communities which, though spread abroad through all the world, are yet knit together, and destined, let us hope, to be always knit more closely as the generations pass, by their common heritage of English freedom, and of English Law, and of all the wealth of knowledge and of impulse that are treasured up in the English tongue. That India should be a willing and an

equal member of this great household, receiving good of every kind from all the others but communicating such good as may be specially her own to them—this is the political ideal which you have set before you. It is a noble aim.'

And he said in 1887 we would reach that ideal in a generation or two;

In this connection it may be stated, he introduced self-government by students in the hostels established by him, that and he was always a lover of self-government.

Above all, he was most tolerant towards other religions and their followers. He insisted that the best and highest Hinduism alone and not the ordinary system now in practice should be compared with the best and highest Christianity. He also thought it might be that other religions might have been intended for some special high purpose by God, and that the omnipenetrativeness and solidarity of man and the universe with God was perhaps the special feature of Hinduism. In this connection, attention should be called to a most important pronouncement of Mr. Miller in a sermon preached by him on his return from Scotland in 1888 styled 'A Neglected Apostolic Thought.' I have heard that this produced a volume of opposition in some circles in Europe. But Mr. Miller did not change his view. I think it has ultimately prevailed among the higher classes of missionaries. I am tempted to extract the following from that sermon. The whole sermon will amply re-pay perusal.

'It will be readily admitted.

'In this speech of Paul at Athens we have clearer light than comes from other quarters as to the spirit on which our work in India should be done. . . .

'God made of one, every nation of men for to dwell on all the face of the earth having determined their appointed seasons; and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him.'

'Those outside the pale of Christendom, are as really under the care of the Almighty Father as those who are within that pale. He has made of one every nation of men. From Him, the source of being each equally proceeds. Over each, whether it be Jew or Gentile, whether Christian or heathen, He equally rules. For each, it is He that has appointed its seasons and the bounds of its habitation. Each He has placed under the influences which have made it what it is. And the object with which each has been subjected to the influences which have moulded it, is in every case the same. It is that they may seek after God—may grope for Him—if so be they may find Him. Grant that for wise and holy ends—ends mainly inscrutable by us in our present state—one has had more light to help that search than another, yet fundamentally there is no difference. God is nearly equal to all, and is waiting to be found by all.'

'Let the actual state of heathendom, or of any part of it, be as bad as those, who picture it most darkly have declared. I am not concerned just

now to deny the darkest touch in it. But what then is the actual state of Christendom? Let us think not of the few here and there who, like Simeon in the fast falling gloom of Judaism, are waiting for the consolation of Israel. Let us think of Christendom as it is upon the whole. Let us think of the gross immoralities that are rampant in it, of the lewdness that prevails in this part of it, and the drunkenness in that, and the self-seeking that dominates it all. Let us think of the tone of society which proclaims that he who tries to live for great unselfish ends is at best a soft-headed fool. Let us think of a condition of thought and feeling in the midst of which, if Christ appeared in the same guise as He did of old, He might find a few who would feebly follow him, even as he found then, but by the mass of which He would be rejected and despised as surely as He was when 'He came unto His own and His own received Him not.' Let us think of these things and confess with shame that the contrast between actual heathendom and actual Christendom is very different from that which we allow to guide our thoughts and mould our methods of approaching those with whom we have to do.'

'Now this great truth, the nearness of God to all men—the truth that the place of birth of all men with all the consequences as to custom and belief and character entailed by it, is in some true and important sense the appointment of God in His all-watchful love—this truth which determined the whole tone and form of Paul's speech at Athens; is a truth which I can hardly suppose that any Christian will expressly deny. It is too emphatically the spirit of the Master as well as the express teaching of the apostle who laboured most abundantly of all, to be contradicted by one who has any reverence for either. But it is one thing for a truth to be passively accepted and quite another to have it so wrought into the texture of the mind that it moulds a man's activity and shines through his habitual forms of speech. This great truth is not disavowed among us. But it is *neglected*. It is forgotten. It has not that effect upon the inward life and feeling of the Church, or upon us through whom the Church's life is brought to bear on heathendom, which it had in the case of Paul.'

The attendance of Europeans and Indians at the service when he preached this sermon was very large, and it made a most profound impression on the educated public.

Faults there might have been in Dr. Miller, but if there were, they were like flaws in a diamond or spots in the sun. The diamond is a diamond, the sun is the sun, all the same, in spite of that.

Already this memo has become too long. I must stop.

V

By Paul Appaswamy, Esq., M.A., L.L.B.

Is it too late to bow one's head in reverence and lay one's last tribute of respect over the grave of the great man who was adored by many and

loved by more and whose name has become a household word in South India? I only wish that it had been my privilege to sit for a longer time at his feet, so that I could have woven a larger and richer wreath which should be more worthy of him.

Some one has said finely that Dr. Miller was so manysided in his greatness that any account or picture of him seemed incomplete to one who knew him. Thus limited by the nature of the subject to an inadequate treatment one can only dwell on one or two aspects of his work that specially impressed one most.

First and foremost, he was a great teacher. As his main interest in life and his regular profession was lecturing to a class of students, he cultivated the art and science of teaching with characteristic energy till he became a perfect master in it, *facile princeps* in a country which has always been celebrated for its Gurus. There were many famous teachers among his contemporaries, men like Porter, Thompson and Symonds among Englishmen, Ranganatha Mudaliar, Gopal Rao and Rangacharya among Indians, but while their names are nearly or almost entirely forgotten except by the generation that was actually benefited by them, Dr. Miller has become enshrined in a rich framework of tradition and reminiscence which will not easily be lost sight of in South India. It was not his learning—comprehensive and profound though it was—that procured him the distinction. Not merely in Philosophy and History which were his special subjects while at college in Aberdeen, or in English literature which he taught with so much success in Madras, or in the religions both of his own country and the country of his adoption which as a missionary he was bound to be familiar with, but in science from which he drew so many illuminating analogies and telling illustrations, in art and architecture, in the literature of power as well as in the literature of knowledge, his erudition was as accurate as it was deep and varied; but it was not this that lent him the wide and beneficent influence that he wielded as a teacher. He was great—no one greater—in the art of speaking. Whether he was at the table conversing with a few intimate friends and colleagues, or speaking in an assembly like the Senate or the Legislative Council, or delivering a formal address in a church or public meeting he was well worth going a long distance to hear. He seemed to have thought of every aspect of a question and anticipated every objection. He appeared to pack even more thought and information into his parentheses and digressions than into the main theme of his speech, and his ideas were clothed in such glowing sentences and delivered with such telling effect that his speeches on great themes could not be forgotten in a day, even if one wanted to do so. But it was not his eminence as a speaker that contributed to his success as a teacher. At the time I knew him he had developed the college into a large institution and achieved a great place for himself in the life of the country. He had built up many organisations and made numerous benefactions, but it was not merely the glamour of a great name already acquired that earned for him the affection and reverence of

his pupils. He loved to know each of his pupils intimately, and tried to touch their lives at as many points as it was possible for one person to influence others. He worked very hard, himself, but he was successful in making his students work even harder for him, and not merely to work but to think also and to think deeply and comprehensively and practically. In his Shakespeare class he used to make each student get up for half an hour or more and ply him with questions and suggestions, till he had elicited from him all the information that the entire class needed on the passage in hand. Even as the student read the few lines assigned to him he used to size him up and choose his own method of attack. If he was a dull student or one who had not prepared his lesson, he was not left alone, but he was made to think while on his legs, to bring out the meaning and application of phrases, to find out the expression or illustration which would lay bare their full force. He was warned and encouraged and stimulated till he discovered depths in himself which he had not suspected, and had drawn out ideas from the passage which he would never have worked out. If however the student was thoughtful or clever or had prepared his lesson thoroughly, the questions were at once raised to a much higher plane so that the pupil might not go away with the self-satisfied impression that there was nothing more for him to learn. He was taken to fresh aspects which he had not thought of or worked out, and made to discuss questions of taste and criticism, the underlying meanings of passages and their application to the present day till the student was confronted with deeper depths than he had ever suspected, and allowed to take measure of himself besides a larger mind which appeared to have thought of everything. He did not confine his efforts to the class room or lecture hall but tried to meet the student in the playground or the debating society, the hostel or the prayer room, and talked to him in such a fashion as to inspire his confidence and affection and bring out whatever was good in him. He did not merely teach—he educated in the true sense of the term, drawing out every portion of the student's mind and stimulating all sides of his nature. The feelings of personal reverence and affection which the *chela* of old time entertained towards his Guru is a rare commodity in these days of large classes and reserved professors, but it was realised to the full in the case of Dr. Miller.

One result of modern study seems to be to make men forget to admire, and learn to indulge in criticism or hypercriticism. There were not wanting detractors in Dr. Miller's day who called in question the value of his religious work or even went the length of denying his title to be called a missionary. Even as there are evangelical preachers who half way through every address of theirs dwell on sin and damnation lest some soul should slide into perdition for lack of timely warning from them, there were those who deemed every hour or every effort of a missionary wasted unless it was directed to teach Christian doctrine and win souls. Such people thought that in proportion to the money spent on the College, there were too few conversions and not enough direct Christian instruction, too large a

place given for non-christian students, and too much tolerance given to their forms of faith and habits of thought. In spite of these criticisms, and perhaps because of these, I venture to think that Dr. Miller was as great a missionary as admittedly he was a great teacher. He held that there were many sides to a man's nature and that to cultivate any one side, even the spiritual, at the expense of the others, was to starve or to cripple the individual and provide for a reaction. He fully believed in the light and the purifying, ennobling and illuminating effects of it, but he did not believe in letting in such a quantity of it upon a man who lived till then in darkness as to take him unprepared or to blind or dazzle him, but in allowing more and more light to shine upon him as the man was able to take advantage of it. He feared that to take a certain set of men who had for a long time grown up in one form of faith and train them suddenly to think in an entirely different way and express themselves in alien terms was to provoke a violent reaction, and thought it wiser to allow a man to think out his own thoughts and come to his own conclusions according to the light that was in him, rather than to induce him to take on trust a set of ready-made beliefs, and confess openly that he had done so. He certainly held that to respect the views of others and especially views which had become sanctified to them by long usage and habit was a safer way of inducing them to respect yours and apprise them at their proper worth than to condemn them wholesale under a ban of intolerance. In his lectures, for example, that on the place of Hinduism in the story of the world and a similar address on Christianity, he tried to show that Providence was working in many ways to bring men to a knowledge of the truth and the practice of righteousness and justice. He tried to vindicate the ways of God to man, by dwelling on the supreme wisdom and forethought disclosed by Science, the gradual awakening that came to men in the course of History, and the many influences with which He has surrounded men with a view to make them worthier of Him and of His world. He was anxious for people to think and weigh impartially, to respect what was worthy of admiration and practise what was right rather than to court sudden conversions or violent changes of belief. If in South India there is more knowledge of Christian truths and less prejudice against its exponents and followers, more of a disposition to be fair towards Christians and a better appreciation of its higher standards, it is due to the policy and influence of men like Dr. Miller. No one who has witnessed the selfless way in which he lived and the inspiration that led to it, who has any idea of his large and generous gifts to the cause he had in his heart and the still larger and more generous way in which he gave of his incessant labour and thought, and his entire self to it, could doubt that he was one of the greatest Christian missionaries who have come to a land which has been so abundantly blessed by the efforts of a long roll of earnest and indefatigable sons of God.

VI

By the Rev. A. Moffat, LL.D., F.R.S.E.

In 1892, when I came to Madras, Dr. Miller was still in his prime. The great gathering in the Victoria Hall which completed and crowned the first celebration of College Day had just been held. I had read about this gathering on the way out, as a copy of the *Madras Weekly Mail*, with an account of the proceedings, had been received at Naples by a Madras official who was a fellow-passenger. One was much impressed by the catholicity of the platform on that occasion. Professor Ranganatham of the Presidency College, Mr. John Adam of Pachaiyappa's, Archbishop Colgan and other representative men were there as Dr. Miller's friends to join with his old students in the inauguration of College Day. This great gathering was symbolic of Dr. Miller's attitude to life. He had the happy nature which finds good in everything, and his genuine sympathy with everything good won for him friends among all the varied communities of Southern India.

Dr. Miller's capacity for friendship was, indeed, one of his outstanding characteristics. The Hindu sages advise the practice of *maitri*, which, I understand, consists in thinking of all men as friends. Dr. Miller did not need such advice—with him it was the spontaneous expression of his mind. He maintained it, even when it was not reciprocated as it ought to have been. I remember him once showing me a letter which contained some rather fulsome praise. He said to me with a smile—'What do you think of that? Only a year ago that man sent me a letter full of abuse because he was not appointed a University examiner.' On another occasion the conversation turned on the bad treatment which another principal had received from one of his staff. Some one remarked, 'He wont stand that sort of thing.' 'No,' said Dr. Miller with a sigh, 'that is the pity of it, he wont stand enough.' One felt how different Dr. Miller's attitude would have been —his was the love that 'suffereth long and is kind.'

Letters of friendship Dr. Miller greatly appreciated. He once showed me a beautiful letter of that description which he had received from Dr. Candlish, the leader of the Free Church of Scotland before Dr. Rainy. It had been sent to him when he first came to Madras and it lay in the topmost drawer of his desk. He had it there at his hand and drew solace from it many a time in hours of difficulty and trial. Another beautiful letter which came to him from a former student I found him cherishing when I visited him at Burgo Park last year. It had been read to him by his secretary and he asked me to read it to him again. At that time he was so ill that he appeared unlikely to survive for many days, and it was touching to see how the letter comforted him in his weakness. Such letters, no doubt, were exceptional, but even in ordinary letters he liked the friendly touch. I well remember, the first time I wrote to him, my feeling of respect for him made me begin the letter—'Dear Dr. Miller.' The following day,

when I met him in the College, he told me that he would much prefer that I should call him by his surname, and it was not long before one realised that 'My dear Miller' was the only way in which one could begin a letter to him. I may add that he showed his appreciation of letters by answering them promptly. It was said of some one that he was given to letting letters answer themselves. That can easily be done by leaving them unanswered, for after a time the need for an answer passes away. This was never Dr. Miller's method; part of each day's duty was the answering of his letters.

The courtesy which Dr. Miller showed in this way he manifested in every detail of his life. One sometimes hears people say that they have no time for calling. Dr. Miller was as busy a man as any one could be, yet he found time for that and for those other little acts of kindness which make the path of life easier to tread. With his courtesy there went also a genuine respect for the opinions of others. This was very marked in his intercourse with the other members of the College staff. All his plans for the development of the College were discussed with us, even details where his action might have been taken for granted. He did not use a diary but carried a note-book in which he jotted down the things he wished to talk to us about. It can easily be understood how greatly this was appreciated—all the more as the expenditure which these plans involved generally came out of his own pocket. One of the local papers referred to what it called the 'lavish' way in which Dr. Miller spent his money on the College. That is not the word that ought to be applied to Dr. Miller's use of his money. He spent iti n a most unselfish and generous way but only after careful consideration as to the best use he could make of it.

Dr. Miller's respect for the opinions of others was shown conspicuously in connection with religious questions. He maintained that character and education should be reached by the same road, and in the name he gave the College he made very plain what he believed that road to be. Yet, in spite of this, he was subjected to criticism from time to time by narrow-minded people. In one of the controversies in which he thus became involved, a religious newspaper, complaining that the Christian College professors supported him in the position he took up, said that he 'led them by the nose.' Nothing could be farther from the truth. For myself I may say that Dr. Miller never once said to me how I should conduct my Scripture class or what line I should take in dealing with my students. Once I asked him about the course of action I should adopt in certain circumstances. 'My dear fellow,' he said with a smile, 'dont ask me. Do what your own conscience prompts you to do.' In taking up the position which Dr. Miller occupied in these controversies, one may perhaps have been influenced to some extent by his wonderful personality, but certainly one was guided chiefly by recognition of the fact that regard for the right of private judgment and the leadings of God's Spirit made that position inevitable.

Though Dr. Miller spent most of his money on other people, he was by no means an ascetic. He had a splendid collection of books, and when he went on furlough or on holiday in India he enjoyed to the full the pleasures of travel. As a keen student of history he was chiefly interested in the historical associations of the places he visited, but he also took a delight in beautiful scenery for its own sake. He was particularly fond of the Shevaroys and used to quote Grant Duff's praise of them as the Switzerland of Southern India—an expression which I did not properly understand till I visited Bavaria and found that the northern part of it was called Franconian Switzerland. I then learned that the name could be applied to any region made beautiful by grassy valleys and wooded hills. Dr. Miller also made a special study of architecture. He knew Ferguson's books from cover to cover and was familiar with the details of many famous buildings. The results of this study appear in the Christian College buildings. Every one admires College Church with its graceful spire, but those must admire it most who remember the dismal old building, called the Evangelistic Hall, which Dr. Miller transformed into the Church as we now have it. Another transformation which is even more admirable is the southern side of the main College building. The block which faces the High Court consisted originally of the old Sailors' Home and other buildings which were not in a line. Dr. Miller, together, I believe, with Lord Napier, designed a façade with verandahs and small rooms which unified the block and gave it a dignified appearance on that side. A link with the days when the plans were drawn was provided some years ago by the University, when Lord Napier's little book on architecture was prescribed as one of the text-books in English.

Dr. Miller's commanding ability caused him to occupy such a leading position in the public life of the country that he seemed like a Colossus among men, but to those who knew him personally he was the most simple and companionable of friends. Majestic in figure, he had the spirit of a humble believer and was animated throughout his life by whole-hearted devotion to his Lord and an unwavering faith in the possibilities of his fellow-men through the power of the Gospel.

VII

By Prof. John Matthai, B.A., B.L., B. Litt., D. Sc.

Dr. Miller has so often been described as an educationist and statesman that it seems worth while to emphasise the fact that he was above all a teacher, and that it was as a teacher that he laid the beginnings of his wonderful hold on the affection and esteem of the people of South India. There is no country perhaps where the vocation of the teacher has been held in greater veneration than in India, and it is the real secret of Dr. Miller's greatness that he discovered, almost instinctively,

that in the proper exercise of the teacher's calling lay the most powerful instrument for influencing the people of India. He utilised this discovery, as we now know, with such rare effect that without Dr. Miller it is safe to say that the history of this part of India would have been in many essential respects different from what it has been. That it is possible to make so large a statement about one who was simply and essentially a teacher is a tribute both to the teacher himself and to his profession. Dr. Miller's conception of a teacher, it is a needless to say, was not the commonplace one of a mere instructor. For mere instruction he affected almost a loathing, as anybody who had the privilege of attending his Shakespeare classes would remember. He had little use, and gave little time, for mere instruction. He was a teacher in the sense in which the great teachers of the 19th century, men alike Arnold and Jowett, were teachers. Teaching was with him not merely an expression of facts and opinions but an expression of personality. No teacher in South India has ever handled larger classes than Dr. Miller did in his time in the Christian College, but to every one of the large number of students he taught, he strove, and strove successfully, to be a friend and guide. As every teacher who has put any sense of purpose into his work knows to his despair, it is a poor contribution which a teacher makes to the education of his pupils if he has not succeeded now and then in teaching them in those deep places where the spirit dwells. That is a difficult thing to do even where numbers are small, but it is surpassingly difficult where the numbers are large. The amazing thing about Dr. Miller—and this is his lasting claim to uniqueness as a teacher—is that, in spite of the immense scale on which he carried on his work, he kept up to the end his ideal of teaching as the supreme mode of personal reaction.

VIII

By D. A. Hobday, Esq., B.A.

It is a proud privilege to me to give some reminiscences of my beloved and revered master, the Rev. Dr. Miller. Though it is over forty years since I left College, a very distinct picture of Rev. Wm. Miller comes before my mind's eye. His upright carriage, noble bearing, firm tread, keen eye and purposeful look are never to be forgotten.

With him life was real, life was earnest, and he ever strove to impress on his students the necessity for earnestness and purposefulness in life. It was full of troubles but these had to be manfully fought in order to achieve anything great or good. At one Christian College Day celebration, in his address, he quoted the lines :—

> ' That life is not as idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipt in baths of hissing tears,
> And batter'd with the shocks of doom
> To shape and use.'

These words have often, in after life, rung in my ears, and reminded me of Dr. Miller's views of life, and stimulated me to live worthily to the best of my capacity.

As a teacher of Scripture and of Shakespeare, he was very successful because his preparation was always thorough and earnest, and he always endeavoured to incite his pupils to earnestness and thoroughness in work. He spent much time daily in his study preparing for the day's work. He laid great stress on conscientious work, and we students were required to produce written exercises in proof of careful preparation for the day's lesson. In my year, 1880, in the Senior B.A. class, we studied under his guidance Shakespeare's *King Lear* and according to his practice, when we had got through the play, he gave a series of conversational lectures on the tragedy to bring into view its artistic construction and moral significance, for the Rev. Wm. Miller always tried to give his students an impulse towards truth and goodness. These lectures and other similar ones on *Macbeth*, *Hamlet* and *Othello* were published some years after in a book entitled Shakespeare's *Chart of Life* dedicated by Dr. Miller to those who had studied Shakespeare under his guidance. About that time political aspirations were beginning to awake in the minds of educated Indians, and his lectures on *King Lear* and Indian politics were intended to be a safe guide to such.

This brings me to another characteristic of Dr. Miller's, viz. his personal interest in each student in school or college and his solicitude for his welfare in every direction, not only as long as he remained a student, but also after he had left school or college. He knew the circumstances of each one of his students and was ever ready to receive them in the college or in his house and give them practical advice or encouragement as was necessary, and his sympathy went beyond words. Many were the boys whom he helped with half fees or full fees or the price of their books. Many a student when he had left college was helped to a suitable appointment by a word or a letter from Dr. Miller. Three weeks after I had sat for the B.A. examination, I went to Dr. Miller to ask him for a letter to enable me to get a teacher's post. His answer was 'My boy I have spoken about you to so-and-so, and obtained his promise of the post for you.' I know of many others who were helped in the same way. More than all this Dr. Miller maintained personal touch with past students many years after they had left college, nay generally all through life. After he retired he still kept in touch with his students by means of his long and instructive letters which were intended for their guidance in life's battle.

His prodigious memory helped Dr. Miller to remember each one of his students and they may be reckoned in thousands. His memory was remarkable. He never forget a lad's face or his friends or circumstances, and invariably made kind enquiries regarding everybody and everything connected with him whenever and wherever he met him. Each pupil was

of Dr. Miller, and learned only much later that these were themselves at opposite poles politically. The late Sir W. Lee Warner, who had been a colleague of Dr. Miller on the Education Commission, told me (when he was British Resident in Mysore) that Indians scarcely realized what Dr. Miller had sacrificed for them, and that, if he had entered politics, he would have attained Cabinet rank, and probably become Prime Minister.

My duties as private secretary, were light, as Dr. Miller personally attended to his correspondence. Every letter was replied to on the same day, or the next, and the replies were in his own handwriting except when, on account of illness or Legislative Council meetings it was utterly impossible for him to write. The sentences appeared to flow without any effort and there was scarcely a word scored out or added. Even to a correspondent who requested Dr. Miller to select a suitable bridegroom for his daughter, a courteous reply was sent. His personal knowledge, of and touch with, thousands of students was marvellous. It was a divine gift. A story against myself might be told in this connection. The College and the School used to open on a Wednesday or Thursday, and some dozens of students invented excuses for absence until the following Monday. The excuses used to be scorpion-bite, stomach-ache, fever, missing the train or steamer, and the death of a relative. On one occasion, when Dr. Miller was either indisposed or exceedingly busy, I attempted to satisfy him with an analysis of such excuses:—scorpion-bite 10, aunts' death 8, and so on; but he insisted on every letter being read to him; and, without further reference to the letters, talked to all these absentees when they turned up.

He appeared to be especially fond of boys who got into scrapes, and boys whom he had to flog. Some of these are now filling high positions. The flogging was administered as in English Public Schools; it could not have been very severe, as I have seen more than one scamp come out of the room and smile. Other teachers were not permitted to flog; but that rule was being broken without his knowledge. The boys in the lower classes of the Christian College were a most rowdy lot. There was a teacher, a mighty man physically, whose pupils were always quiet as lambs. When asked for an explanation, he told me that Dr. Miller's habits being very regular, he knew when he would be certain to be elsewhere; and that on one such occasion, he closed the doors of his class-room and flogged the leading miscreants and told them, that if they complained, he would do it again.

Dr. Miller's library was, I believe, the largest private library in Madras, and was carefully arranged and catalogued. The private secretary had to catalogue and keep in their places new books, which came in large numbers and frequently. Books relating to History, Economics, Theology and Literature were most numerous. The editions and commentaries on Shakespeare were very many, including the first folio. The works of Ruskin as of several other authors, were quite complete and in costly editions. Novels also he purchased and read very largely; but these he mostly

some professors, but he passed over in silence the name of Dr. Skinner who had one or two books for a considerable time.

To have sat under Dr. Miller in his Shakespeare class is probably the privilege that Indian students valued most. His knowledge of philology was also vast. On one occasion, however, Dr. Miller made the statement that every phonetic sound could be expressed by one or more letter of the English language. A Malayalee student (a close relation of mine and now a sober Judge) asked how the sound that is represented by the Malayalam letter ഴ could be expressed. Dr. Miller made several attempts, sh, zh, ssh, etc, and then gave it up amidst the hilarious laughter of the class.

All students of Dr. Miller will remember the peculiar look of his eyes, and how he 'cocked' one eye when looking at a person intently. I thought, as also several others, that this was a pose and a striking and attractive one. It is only very recently that I learned that this was really due to one of his eyes being an artificial one.

I am sorry to have to close these reminiscences with the remark that the tongue of slander was not silent even about Dr. Miller. I felt very indignant when I heard these vile stories and informed him concerning them. His reply was that people might even say that he had murdered his own father, and that no one was free from being slandered.

Finally, I wish to say that one of the greatest privileges that I have had in this life was the opportunity that I had of meeting Dr. Miller again in the flesh in October 1921. Burgo Park is a very large house set in extensive grounds; and the furniture, etc. are of the best. When I went, he was waiting outside in the compound to receive me. He was still able to walk about without help and showed me over the rooms. The way in which he picked out old photos was marvellous. He took pains to show me a group photo which contained a picture of a near relation of mine, who is himself nearing eighty, but was a student of his. We talked for long hours. There was nothing new that I could tell him. Although old and blind, he had kept himself posted in every detail about matters in South India and Mysore. His memory was as good and accurate as ever. He was sad, as most of his old students did not write to him. I assured him that they all thought of him, but did not like to worry him with letters. Before dinner, he had a beautiful psalm read, which he said was appropriate for the occasion (I think it was Psalm 103). and himself offered prayers. When I saw him in bed in the morning, he asked me whether I had spent a good night. He sat up in bed and held my hands for some minutes before saying farewell.

Most men grow in experience and wisdom as the years gather, and until dotage overtakes them. Dr. Miller was one of those rare men who comprehend a great portion of the truth when they are young, and spend their whole lives in utter steadfastness to what they know. It is a great good fortune for any country to have such men working for it. If the constitutional experiment in India is not going to end in disastrous failure, a

considerable share of that result will be due to the inspiration of this great Educationist, who spent his life and estate for our country.

Post-script

After writing the above, I had occasion to meet an officer of the Mysore State who had been a student of the College a couple of years before me. He said that he owed his position in life to Dr. Miller's teaching, that he looked on him as his Guru, and did not expect to meet any one like him in this life. These sentiments are shared by hundreds of Hindus in South India. He said that Lord Bryce (then Mr. Bryce) told the students that Dr. Miller could have become a Minister and probably, Prime Minister, if he had remained in England. He told me also the following incident, which struck him and others as a remarkable example of the cordial and 'democratic' relationship that existed between Dr. Miller and the professors. Dr. Miller once exceeded his hour by two minutes without noticing that Dr. Cooper had been standing outside. Dr. Cooper then said 'Dr. Miller, you have taken two minutes of my time,' to which Dr. Miller replied 'I am very sorry, I did not hear the bell,' and stopped his lecture.

X

By P. Cheriyan, B.A., B.L.

The death of Dr. Miller has cast a gloom over hundreds of homes in South India and has caused many a silent tear to be shed in different parts of the country. During the long evening of his life we in South India knew that he was watching our progress from far-off Scotland and that we could always count upon his sympathy and encouragement in all our struggles and difficulties.

The limitations of space do not permit me to write at length upon the many striking features of Dr. Miller's many-sided character and work. His commanding intellect, his extraordinary generosity, his impressiveness as a teacher, his persuasive eloquence, the fatherly and life-long interest he took in his boys, his ready accessibility to them, his manly piety, the broad and liberal view that he almost intuitively took on all questions affecting the welfare of this country, the strenuous efforts he made to use the education given in his College as a means of building up character, his skill in expounding the Scriptures, whether to a congregation of Christian worshippers or to a class of Christians and non-Christians, his almost prophetic vision and the constant emphasis he laid on the proper discharge of even the common-place duties of life are likely to be dwelt upon, by persons possessing a more intimate acquaintance with Dr. Miller than I can lay claim to. Within the short space at my disposal I shall briefly refer to a few traits which may perhaps be regarded as being of only secondary importance.

He was never tired of impressing upon his students that what mattered was not so much their capacity to learn what they were taught, or even their ability to reproduce accurately what they learned. It may be that experience had shown him that South Indian students, while being adepts in receiving instruction, were not quite so remarkable in making independent use of what they learned. Or it may be, that he was afraid that while we could be easily induced to accept ready-made theories about many important matters, we were not keen enough to test for ourselves the soundness of those theories. He always wanted us to do things for ourselves. In the matter of our class work he made us understand clearly that the lessons ought to be prepared thoroughly before we entered the class room. Dictionaries and other recognised books of reference were to be freely used at every stage. Indeed it always needed very great effort on the part of the students to prepare satisfactorily a lesson for Dr. Miller's class. It was because of his anxiety to train his students to do things for themselves that he always evinced a deep interest in the societies and associations formed by the students themselves. In their after lives his students had always ample reason to be thankful for the experience gained by them in this manner. The following extract from a letter written by him nearly thirty-six years ago, during one of his furloughs in Europe will show that he rarely allowed this thought to be out of his mind :—

'I am specially interested in knowing about things, such as the Societies, the Prayer Union and things which my boys are doing *for themselves*, for that is the most important thing in showing what is really going on among you all.'

Another characteristic that was very prominent in Dr. Miller was his reasoned optimism. In the common-place affairs of every-day occurrence as well as in the serious affairs of life he never despaired. It was very seldom that he could make up his mind to dismiss any of his students, even though the delinquent appeared to be a useless and mischievous slacker. He always believed that a further chance given to an erring student would help him to mend his ways. This trait in his character was particularly noticeable in his dealing with the troubles that now and then arose in the hostels owing to the waywardness of some of the inmates. He appears to have clung to this spirit of hopefulness even in his old age. In a letter written by him during one of the gloomiest periods in the history of the world-war, he said: 'The prospects of the new year are in many ways dark and sorrowful for many of us, but I have every hope that there is light beyond the present darkness.' He firmly believed that behind the clouds the sun was always shining.

Dr. Miller was a loyal and devoted son of the Free Church of Scotland. But there was nothing of the sectarian about him. He had friends among the followers of all religions and the adherents of all churches. The Fenn Hostel is a standing monument of his affection and esteem for an Anglican Missionary. Long before the idea of co-operation became an accepted

principle with the generality of missionaries, Dr. Miller laboured hard for that end. The great College which will always be associated with Dr. Miller's name is a lasting witness to the success of his work in that direction. It is too early to estimate adequately the far-reaching and beneficent consequences of the remarkable success of this experiment in co-operation in the Mission field.

Dr. Miller's unbounded sympathy with the people of this country in all their aspirations long ago endeared him to hundreds of his students and to the many thousands more who have come within the sphere of his influence. They were always sure that whether on the governing bodies of missionary societies, or on the Senate and Syndicate of the University, or in the Legislative Council, or on committees and commissions, the great weight of his influence would always be thrown on the side of righteousness and the healthy progress of this country. Whatever he said or did the people felt that he was their friend, and that they had his sympathy. They had every confidence that he would never give offence to their feelings of self-respect. This was the secret of the firm grip which this prince among missionary educationists obtained from the very outset of his career over the feelings and affections of the people among whom he laboured.

In bringing this humble tribute to a close, I have only to add that we in South India thank God for all that Dr. Miller was to us and for all that he was permitted to do for us and our country. He has left behind him an honoured name, an inspiring example and a fragrant memory which will be cherished by the people of this country for many long years to come.

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